

FAMILIAR
INSTRUCTIONS

ABOUT

Predestination

Society AND *of Jesus*

G R A C E.

By way of

QUESTION and ANSWER.

Translated from the *French*.

L O N D O N :

Printed for W. LEWIS, in *Russel-street*,
Covent-Garden. MDCCXIV.





Familiar Instructions

A B O U T

Predestination and Grace.

By way of *Question and Answer.*

L A Y - P E R S O N .



W H A T is the Meaning of
Predestination?

D I V I N E .

Divines distinguish it into two Sorts, *viz.* Predestination to Glory, and Predestination to Grace: The first is God's Decree to give Glory to his Elect: The second is his Decree to give Grace to enable us to deserve it.

L. Is God bound to give all Men his Grace, to have it in their Power to merit Glory?

D. No; 'tis a Point of Faith to believe Predestination to Grace a meer Free-gift.

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L. And

L. And does God also Predestinate the Elect to Glory *gratis*?

D. The Church hitherto has decided nothing as to this Point; and several Divines teach, that God only Predestinates the Elect to Glory, in consequence of their Merits acquir'd by Grace.

The Meaning of Grace, and what are the Heresies relating to it.

L. What is meant by Grace?

D. Actual and Interior Grace, which we speak of at present, consists in those Supernatural Lights and Motions which the Holy Ghost produces in us, whereby we are enabled to do good Actions in order to Salvation.

L. Can we do no good Action in order to Salvation without Grace?

D. It is a Point of Faith decided against the *Pelagians*, that Grace is absolutely necessary to do any meritorious Action in order to Salvation.

L. But can't a Man of himself form one pious Desire, which may deserve that Grace should be granted him?

D. Even this pious Desire cannot be form'd without Grace; and to say the contrary, is the Error of the *Semipelagians*.

L. The Church's Doctrine then concerning Grace is reduc'd to this, *viz.* That Grace can in no wise be merited; and no one good Action, in order to Salvation, can be done without it?

D. Yes,



Predestination and Grace.

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D. Yes; and besides, whilst Grace gives us the Power to do Good, it never takes from us the Power to do Evil, as was taught by Calvinists and Lutherans, and after them by the Jansenists.

L. Calvinists and Lutherans being cut off from the Church, we are under no Apprehensions from their Heresies; but if there be such a thing as Jansenism, it lurks amongst us, and it is material to know what Symptoms belong to it: Tell me then precisely in what does Jansenism consist?

The Meaning of Jansenism.

D. 'Tis an Heretical Doctrine, contain'd in a Book, call'd *Augustinus*, whose Author was Jansenius.

L. Who was Jansenius?

D. A Fleming, Doctor of *Lovain*, and nominated by *Spain* to the Bishoprick of *Ypres*, upon writing a Book, call'd *Mars Gallicus*, a Work very injurious to *France*, and particularly reflecting on their Kings.

L. What is the evil Doctrine, (you say) contain'd in Jansenius's Book?

D. 'Tis as follows, in Five Propositions taken out of it.

1st Proposition. Some of God's Commandments are impossible to just Persons, who desire and endeavour to keep them; and That that Grace is wanting, by which they become possible to be kept.

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2d Proposition. In the State of corrupted Nature, interior Grace is never resisted.

3d Proposition. To merit and demerit, in the State of corrupted Nature, we do not stand in need of Liberty, free from a necessity to Act; but 'tis enough that it be free from Constraint.

4th Proposition. The *Semipelagians* admitted the necessity of an interior preventing Grace for every Action in particular, even those required to the first Act of Faith; and they were therefore Hereticks, for that they pretended this Grace to be of such a Nature, that the Will had Power either to resist or consent to it.

5th Proposition. 'Tis one of the *Semipelagians* Errors to say, that Jesus Christ died, or shed his Blood for all Men without exception.

L. Are these Propositions really in *Janse-
nius's* Book?

D. The first is there in express Terms*, and the plain Meaning of the other four; all of them are so diffus'd thro' the Author's whole System of Divinity upon Predestination and Grace, that to use the learned Mr. Bos-
suet, Bishop of *Meaux's* Expression, *Put but that Augustinus in an Alembick, and you'll Ex-
tract nothing else but the five Propositions.*

Jan.

* Tom. III. Book 3. cap. 13.

Jansenius's true System of Predestination and Grace.

L. Tell me in few Words *Jansenius's* System upon Predestination and Grace.

D. Since *Adam's* Fall, God's Grace is always efficacious and cannot be resisted, but has certainly the Effect for which it is given: Hence a Person sinning, tho' antecedently Just, has not *sufficient* Grace to preserve him from the Sin he is going to commit. Hence a Person sins and deserves even Hell it self, at the same time that he is necessitated to do Evil. Hence a Person incurring Damnation, has not a possibility of being sav'd, and consequently *Jesus Christ* did not die for his Salvation. This is plainly the Sense of the five Propositions, and the whole System of *Jansenius*.

L. Is it very certain that this is his Doctrine?

D. Every one that has Eyes may be convinc'd of it, if they will but read the † Extracts of his Book that were made upon this Occasion, and appear in several Works that

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† *De Champ. de Heresi Janseniana Annat. conduite de l'eglise Jansen. condamnée par luy meme Instructions & mandement de M. L'Archevêque de Cambray de feu. M. L'ev. de Chartres de M. Levéque de Meaux de M. M. les Ev. de Luçon & de la Rochelle.*

are in every Body's Hands. Besides, this Doctrine is evidently the same, that was maintain'd in several Books publish'd by *Jansenius's* Defenders in favour of the Propositions, before they were condemn'd. The Plan we have just now given of his System is evidently the same that they then gave us of it. See for this Purpose the first of the *Illustrations* upon this Matter, at the End of the *History of the five Propositions*, and the Letter of a certain Doctor concerning the *Herésie of the 17th Century*.

L. *Jansenius's* Disciples have since perchance form'd a new Idea of his Doctrine?

D. No, they have since taught the same exactly, as above describ'd; they taught it in the *Miroir de la Pieté chretienne*, in the *Meditations Chretiennes*, in the *Exposition de la Foy*, in the *Defense de l'Eglise Romaine contre les Calomnies des Protestans*, and in several other Works of theirs. Besides, 'tis with great Assurance that they boast of never changing their Opinions; notwithstanding, since the Condemnation of the *five Propositions*, their common Industry has been to disguise *their* Doctrine, and an Affectation to make it pass promiscuously with *that* of the *Thomists*, whom they publicly made a Jest of, in their first Provincial Letters.

The Difference between the Thomists and Jansenists upon the Subject of Grace.

L. Is there a very wide Difference between the *Jansenists* and *Thomists* in their Opinions about Grace?

D. There is an Essential Difference; for first, the Scholars of *St. Thomas* admit of Self-efficacious Grace, both before and after the Sin of *Adam*; in the State of Innocence, as well as of Nature since its Fall; whereas the Disciples of *Jansenius* admit of Grace always efficacious, only since our Nature was corrupted by the Sin of *Adam*.

2dly, The *Thomists* admitting Self efficacious Grace, such as they say is requisite to do good Actions, maintain that this Grace does not lay any Necessity upon the Will; but that it may be resisted. On the contrary, *Jansenius's* Disciples affirm, that since *Adam's* Fall, Man not only does never resist Grace, but that he has it not in his Power to resist it.

In short, the *Thomists*, besides their Self-efficacious Grace, admit of another Grace, they call *sufficient*; whereby a Man, according to them, has a real *Power* to do the good Actions, which he does not, and which Power is rendered fruitless thro' the meer fault of the Will, that rejects it. *Jansenius's*

Disciples turn into ridicule this sufficient Grace of the *Thomists*, and allow of no Grace * but what is efficacious and over-ruling: Such, in short, as is impossible to be resisted.

L. I have heard a *Jansenist* say People imposed upon 'em on this Point, for that they admitted two sorts of Grace.

D. 'Tis true, that besides this Victorious Grace, which compels them to do good Actions; they admit of a Grace in its Nature more weak, which through the Resistance of the Will, produces only imperfect Desires of doing good Actions; but this more feeble Grace which they allow of, is so far efficacious and over-ruling, that it always has the effect for which it is given; it always operates to the full extent of its Strength, and never gives any Power to do more than is actually done by it. Whereas the *Thomists* sufficient Grace, according to those Divines, gives a real Power to do the good Actions which they leave undone, and shews the Will to which the Sufficient Grace is given, to be really to blame for the Omission. Accordingly Man, in the System of the *Thomists*, having real Assistance sufficient to enable him not to Sin, can blame himself only when he does Sin; on the other side, in the System of *Jansenius*, the Sin-

Sinner has a Right to impute his Sin to want of Grace, in default of which he could not help committing it.

The strange Doctrine of Jansenius about Grace.

L. It must be owned this Doctrine is abominable.

D. Accordingly *Jansenius's* Disciples endeavour sometimes to disguise it, by saying, that Man when he Sins, has the Power not to Sin; but in their Dialect this signifies no more, than that the Sinner may receive from God such powerful Grace, as will preserve him from Sin, as a Person in Chains has Power to run, because his Chains may be taken off.

L. Peradventure a Sinner may, if he pleases, obtain this Victorious Grace to preserve him from Sin, by begging it of God Almighty.

D. 'Tis true, indeed, that God never refuses Grace to them that ask it, as they ought; but to ask it as they ought, the Grace of Prayer is necessary, and the Grace of Prayer is not given to them that do not pray. For all Grace being victorious, if they had the Grace of Prayer, they would effectually pray. A Person then that Sins has neither the necessary Grace to enable him not to Sin; nor the necessary Grace to enable him to pray.

L. If a Sinner thus does evil thro' Necessity, he does it without Liberty, and consequently does not Sin.

D. Jan-

D. Jansenius pretends that a Person may act thro' Necessity, and yet may act freely, as far as is requisite, to merit by doing well, or demerit by doing ill; and this is plainly asserted in a hundred places of his Book, of which the third Proposition is but the Abstract.

Notwithstanding, to disguise in some sort this hideous Article, *Jansenius's* Disciples distinguish two sorts of Necessity; one Necessity which is permanent and natural; and another Necessity that is but transient, or for the time being. Man, say they, would not have Liberty, if he were always, and thro' his State, determined to Good, or always determined to Evil; but since in this World he is one while determined to Good thro' Grace, and another while determined to Evil thro' Concupiscence; this sort of alternate Necessity does not hinder him from acting freely, meriting by doing Well, and demeriting by doing Evil.

L. Altho' Mankind, here on Earth, be not always determined to Good, or always determined to Evil; yet 'tis always true, that he never does Good or Evil of his own Choice. If he do Well, it is because a Grace, which he cannot resist, puts him under a necessity of doing so; if he do Evil, 'tis because Grace has forsaken him, and left him to the Mercy of his own Concupiscence, destitute of Means to withstand its Impulse: Now doing Evil in this manner without Choice, and by Necessity, how can he

he be accounted a Criminal, and what Punishment can he deserve?

D. Such a Person notwithstanding, in *Jansenius's* System, ought to account himself Criminal and deserving no less than Hell, for that God is not obliged to give him his Grace.

L. 'Tis true, God is not obliged to give us his Grace; but he ought also not to require of us what we can't do without it.

D. God, says *Jansenius*, would give Man his Grace, had he not made himself unworthy of it.

L. But this Person that sins for want of Grace, is frequently, as you say, a just Man, whom God abandons, without his having committed the least Fault.

D. In *Jansenius's* System God forsakes him, to make him sensible of his own Weakness.

L. Very well! that God shou'd require of a just Person that sins, a sincere Acknowledgment of his Weakness; but he can't require of him also to own himself in Fault, for having done what was not in his Power to avoid. 'Tis a great Weakness, and extrem Misery, to want Power to keep God's Law; but in that case there can be no Sin nor Fault in breaking it.

D. This Unableness to keep the Law, and the Violation that follows upon it, are justly laid to our Charge, according to *Jansenius*, as the Effects of the Sin of *Adam*, which we contracted at our Birth.

L. This

L. This is what I can't understand.

D. 'Tis indeed unintelligible; for how can God impute to me, and punish me as if I personally sinn'd, for an Action to which I was necessitated without any manner of Choice? I violate the Law 'tis true; but I am absolutely under an Incapacity of keeping it. This Incapacity is indeed in me the effect of *Adam's* Sin, which involv'd all his Children in the Crime; but this Sin of *Adam* is the Sin of our first Parent, a Sin I contracted at my Birth, not what I committed by my own Choice; 'tis not then in my own Choice that I find my self unable to keep the Law. I am therefore no more in fault when I break it, than when I am Sick, or fall into the other Miseries of Life, which are the necessary Consequences of Original Sin.

In the second place, we are here talking of a just Person that God leaves without Grace, under a Necessity of breaking the Law; and whom, in Consequence thereof, he condemns to eternal Punishment for not having kept it. 'Tis a just Person; so he must have been baptiz'd, and wash'd from Original Sin. A just Person! one that loves God, and is loved by him; and, even at this very time, God requires of him what he can't do, and damns him for not doing it, and this is the God of *Jansenius's* making.

Janſenius's *Doctrine about Grace makes God viſibly unjuſt.*

L. The God of *Janſenius's* Making ſeems very unjuſt.

D. So unjuſt, that a Chriſtian, tho' never ſo great a Criminal, cited before his Tribunal, and reaſoning upon *Janſenius's* Principles, may put him to Confuſion. 'Tis true, he'll reply to God, I have done all you lay to my Charge; but you know, my God, I did it thro' an inevitable Neceſſity. You did it becauſe you would do it? I own I did ſo, but could I avoid willing to do ſo? My Concupiſcence inclin'd me continually to Evil, and I could not reſiſt it, without the help of your Grace, and this Grace, my God, you would not give me. For ſince the Fall of *Adam* you give no other Grace to Man than ſuch as is victorious; Grace of this ſort has not fallen to my ſhare for the obſerving of your Law, for I have broke it. Nay, my God, I had not ſo much as Power to aſk this Grace of you; for which way could I aſk without the Grace of Prayer; and this Grace of Prayer was alſo wanting to me, ſince in fact I did not pray.

Was I bound to give you Grace? Yes, Lord, I preſume ſo, ſince you gave me Commandments that were impoſſible for me to keep without it. I reſuſed it you, becauſe you ſinned in *Adam*: He render'd both himſelf, and all his Poſterity, unworthy of it.

it. The Sin of my first Parent which I contracted at my Birth, you, Lord, had forgiven me in Baptism. I then became innocent in your Eyes; have I done any thing since to make me Guilty, not having been Master of one single Action since that time. Had you not indeed granted me the Grace of Baptism, you then, my God, might fairly charge me with the Sin of *Adam*, and deal with me as the Son of a rebellious Father; but can you revile me in Matters, where I had no Choice, as if I were personally a Sinner? Can you treat me as if I my self were the Rebel against you?

I am your Sovereign, and have Power to use you as I think fit. 'Tis true, Lord, you are my Sovereign, and the Sovereign of all Creatures; but still a Sovereign full of Wisdom, Equity and Goodness: How then should you require of me what I can't perform, and rack me with Torments for not doing it?

L. Can People maintain Opinions so visibly Impious and Unreasonable! No body sure, but a Madman or a Tyrant, can command things to be done, which, to his own Knowledge, are impossible.

D. So thought, indeed, the Learned Cardinal *Hozius* that presided at the Council of *Trent*, and goes on; but for us (says he) let us say with *St. Austin*, that God who is just could not command us any thing impossible; nor wou'd his Goodness suffer him to damn any Man for doing what he could not avoid.

L. Nay,

L. Nay, to what purpose should God in the Scripture be continually exhorting Sinners to Repentance: Why does he threaten them to such a degree in case of their Non-Conversion, since they cannot be converted without Grace, and they have no way possible to get this Grace?

D. These Exhortations and Threatnings which the Scripture abounds with, are in effect altogether useless, in *Jansenius's* System: First, useless for those who have not Grace, and who for want of it have not Power to repent; and secondly, for such as have Grace, and having it cannot do otherwise. These Exhortations then, and Menaces, can no longer be looked upon, in *Jansenius's* System, but as a sort of Farce; a cruel wicked Pleasure that God Almighty takes, just as a Tyrant that shou'd bid People run after he had cut off their Legs.

L. Is not God ashamed of the Hardships he lays upon Sinners, and has not he a mind to conceal from them the want of Power to do good under which he leaves them, by exhorting them to Repentance?

D. Indeed, when God says in the Scripture, that, condemning the Sinner to everlasting Punishment, he shall laugh at him, and insult over his Misfortune, * *ego quoque in interritu vestro ridebo & subsannabo*, he justifies his Conduct in this regard, that he
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* Prov. 1. 20.

call'd the Sinner, and the Sinner refused to obey his Voice, *vocavi* and *renuistis*: If God would give only to understand thereby, that he has spoken to the Sinner by the Voice of the Scripture and Preachers, without giving him Grace, this does not justify his insulting over this Man's Misfortune; since, without Grace, the Sinner cou'd not avoid it; if God would intimate, that he had spoken to the Sinner's Heart by his Grace, and the Sinner had resisted it; this, according to *Jansenius*, is a Fiction.

L. 'Tis to be wonder'd at that such strange Impieties shou'd find People to defend them.

D. People many times declare for an Opinion, before they examine it thoroughly; and when they are once engaged, a Party-Spirit throws Dust before their Eyes, and they see nothing afterwards but what favours their own Notion. Besides; this Doctrine, which one way creates so much Horror in the Idea it gives us of God; on the other side is agreeable enough to Nature: In short, fix but *Jansenius's* Principle, that since *Adam's* Fall we commit no Evil but thro' an indispensable Necessity, 'tis natural to conclude we do not Sin by so doing. Hereupon People may peaceably give themselves up to the greatest Disorders, and most shameful Extravagancies, and quietly set down by it as the Will of God, submitting, as we do in the loss of Temporal Goods. What we do (say they) cannot be imputed to us as a Crime by a God full of Goodness and Equity, the Evil

Evil therefore that I do is only Evil in appearance; 'tis the effect of an absolute Power that God exercises over me, and I resign myself with all Submission to the Weaknesses that he lets me yield to.

Janfenius's Doctrine about Grace leads to Quietism.

L. This, under Favour, is downright *Quietism*.

D. Nay, 'tis easie passing from *Janfenism* to *Quietism*. This followed it close in the Church, just as that under another Name trod upon the Heels of *Lutheranism*. *Janfenius's* Disciples beheld the Disciples of *Molinos* arise amongst them, and doubtless for this reason that one and t'other found at *Rome* the same Friends, the same Protectors, and the same Adversaries. A *Quietist* is properly speaking a *Janfenist*, that drawing fair Consequences from his Master's Principles about the Necessity of doing ill, concludes that he himself does not Sin by doing it, and so abandons himself without the least Disturbance to the most frightful Disorders.

L. When a *Janfenist*, pursuant intirely to his Master's Doctrine, comes to be persuaded, both that he is compelled to do Evil, and that he Sins notwithstanding, will his Life be much less liable to Disorders, if he examines his own Principles to the Bottom?

D. Not

D. Not at all; for how can he reproach himself with his past Sins, what Remorse or Uneasiness can he have about them? How can a Man, in *Jansenius's* Principles, expound those Words of our Saviour, *their Worm never dies*; this Worm, that is for ever gnawing the Damn'd, is this eternal Reflection: It was in my Power to have been infinitely happy; but alas! I am infinitely miserable. Besides, can one ask Pardon of God seriously for doing what we could not avoid? Can one promise seriously to do no more, what is never to be in our Choice, to do or not to do? A Sinner, in *Jansenius's* System, may well lament his Weakness, and complain of his Misfortune, that he is under a Necessity of Sinning, but he cannot say I did ill to break the Law, and I am resolved to break it no more: This is, as if he should say, I did ill to submit hitherto to the Miseries of Life, and I am resolved absolutely to get rid of them for the future; here then is all the Contrition *Jansenius* can require of a Sinner. I am very sorry (O my God) to have been so often under the Necessity of breaking your Commandments, and I wish that your Grace rather had forc'd me to keep them: I am firmly resolv'd to keep them, if you necessitate me to it by your Grace; and I wish with all my Heart you would impose upon me that happy Compulsion. Such must be a *Jansenist's* Contrition, that acts according to his Principles; and, I dare say, there is not a Libertine in the
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the World, but in the midst of his Extravagancies may make use of the like.

L. A Libertine having thus form'd his Desires, which cost him little Pains, has no more to do but to Sin on quietly.

D. A little Reasoning with himself will easily bring him to it: Change my Heart (*says he*) I cannot without victorious Grace, that tears me away from Sin; this Grace I have not, because my Heart is not changed, nor is it in my Power to have it; every Step that I make then is to no purpose, and the wisest Way I can take is, to sit down quietly, and expect with Patience, what God shall please to allot me: If he designs to save me, he will give me the Grace that will inevitably Convert me; if he does not give it me, 'tis for that he does not desire I should be Converted or Saved; so that I should disturb my self to no purpose, by endeavouring to live better than I do; and I have no other Game for it, but to catch at all the Temporal Pleasures I can, and enjoy 'em quietly.

L. A soft Cushion enough for a Sinner to lean upon.

D. And so much the softer, for that, if the Person be *Jansenist*, he takes it from the Principles of his Religion; for this it is that inclines him to remain quiet and resign'd to what God pleases in the matter of Sin, expecting his Grace, as People in Sicknes ought to resign themselves in expectation of Health. 'Tis this delivers him from all Remorse and Scruples of the past, and dispenses with him
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for Care and Solitude for the future. To what purpose (*says he*) should I endeavour to resist *my* Concupiscence? upon what account? for that certainly will always be uppermost, as long as Grace is wanting; but when it shall please God to give me his Grace, I need no more likewise but let my self quietly go, when that pushes me: My opposing it can never make it of no effect, and without my Endeavours to second it, 'twill always be victorious.

Janfenius's Doctrine about Grace overturns Charity and the Hope of a Christian.

L. That is to say, *Janfenius's* Doctrine, that inspires so much Tranquillity when we Sin, brings us also to a mighty Indifference as to doing good.

D. Yes, and goes still farther, it throws in Obstacles that hinder the doing it; for, in *Janfenius's* Principles, I can't resist Grace; if then I do not work out my own Salvation, it must be because I had not the Grace necessary for it. But suppose it uncertain whether I am to be saved or no; 'tis therefore not certain that I shall have all the Grace, that is necessary for Salvation; 'tis therefore not certain that I either can be, or that God would have me saved; 'tis therefore not certain, but that God has created me, under an absolute necessity of being eternally Miserable. All this follows evidently from *Janfenius's* Principles; nay, he avows it in express Terms,

Terms, by affirming that Jesus Christ died only for the Salvation of the Elect : And that he no more pray'd to his Father, † for the Eternal Salvation of even the Faithful, that are afterwards damn'd, than for the Salvation of the Devil himself.

I ask now, how I can love God with my whole Heart, having good Reason to be under an Incertainty, whether he would have me sav'd, or has created me absolutely without the Power to avoid Sin. God may indeed have created me to be eternally Happy, and supposing he has so, I owe him infinite Obligations ; but if he created me only to leave me under a Necessity of Offending him, should it not seem, that by creating me he has done me, without Comparifon, a much greater Injury than Good. Now I have Reason to doubt, whether or no God has not dealt in this Manner with me. In these Circumstances, perplexed with this uncertainty, can I resolve upon loving God? This it is what *Jansenism* leads to, viz. not to know, as I may say, whether one have Reason to love God or no.

L. But a Catholick knows not whether he shall be sav'd or no.

D. The Difference is very wide between a Catholick, that follows the Church's Doctrine, and an Innovator that's led away with *Jansenius's* Notions : The first says, I question

* Tom. III. Book 3. cap. 21.

stion whether I shall be saved, but 'tis because I question whether I will or no; for Jesus Christ assuredly died for my Salvation, and God gives me necessary Means to work it out; it must therefore be my fault if I am lost, since it depends on me to make good use of the helps God gives me to merit Heaven with. Now how entire a Love and grateful Acknowledgments do I owe to a God, who has done all on his part, and even has laid down his Life, in order to make me happy? *Jansenius's* Disciple on the contrary must say, I question whether I shall be saved, because I question whether God would have me saved; if God will have me saved I cannot love him too well, nor sufficiently acknowledge the Favour; but if he has not the Will to save me, I can but be indifferent in his regard; not knowing therefore whether God will save or damn me, I know not also whether or no, as to my particular, God deserves my Love.

L. 'Tis plain, *Jansenius's* System does but extinguish the Love of God in our Hearts.

D. 'Tis as plain, that it absolutely destroys a Christian's Hope, for the Ground of my Hope is this: I am certain God desires I should be a saved Soul, and supplies me with all the Means I can want for that end. Thus teaches us the Council of *Trent*, Chap. 13. Sess. 6. *Let no one* (says the Council, speaking of Perseverance) *flatter himself with the assurance of being absolutely*

solutely certain, altho' every one ought firmly to hope in God Almighty's Assistance; for God, unless we are wanting to his Grace, will finish the good work in us, as he has begun it, causing in us both to desire and accomplish.

Pursuant to this Holy Council, God denies no body his Assistance towards their persevering in Innocence, without their having before not co-operated with his Grace; from whence the Council it self infers, that all faithful Christians ought firmly to hope their own Salvation, if they will make use of God's Assistance. On the other side, according to *Jansenius's* Principles, God frequently refuses his Assistance towards keeping the Law; he even refuses it to Just Persons endeavouring with all their Strength to keep it. He refuses it without their having been unfaithful to his Grace, for they are never unfaithful to it; and it has always the whole effect it ought to have. What must we conclude from hence; but that, in *Jansenius's* Principles, no one faithful Christian can firmly hope his own Salvation.

In short, if any one could have this firm hope of his own Salvation, which the Council requires, it must be chiefly the just Man, whose Conscience accuses him of no Sin; but a *Jansenist*, let him be never so innocent in his own Eyes, is persuaded that even amongst the just there are a great many, whom God will not have to be saved. All the ground of his Hope is reduced to this. Peradventure God will have me to be a saved

Soul. This is enough not to despair ; but is this enough to make us hope and preserve that firm Assurance the Council exacts of the Faithful? Firm Hope must have a solid and certain Foundation ; and 'tis certain no *Jansenist* can find out this in his Doctrine.

L. Jansenius's Defenders will reply, and the thing is true, that the hope of Salvation ought to be attended with Uncertainty.

D. So does the Council of *Trent*, as we have seen already ; Let no one flatter himself (speaking of the gift of Perseverance) *with the assurance of being absolutely certain.* Yet the Council adds, *that all*, (in relation to this Gift of Perseverance) *ought firmly to hope in God's Assistance.*

Now I challenge the *Jansenists* to tell me, in their Principles, where lies the ground of this *firm hope* ; and I defie 'em to do it. On the part of the Church, I have already assigned it, and do again repeat the same ; 'tis what the Council expresses here in these Words, *for God, unless they are wanting to his Grace, will finish the good Work in them as he has begun it, causing in them both to desire and accomplish.* Here then lies the cause of my hoping for Salvation, in the manner expected from a Christian. I know God sincerely desires I shou'd be saved, and will always give me Grace necessary to enable me to avoid Sin, unless I make my self unworthy of it through my own Fault.

But at the same time, that the Council remarks the assured grounds of our Hope

it teaches us from whence the Uncertainty arises which always attends it: *God will finish (in the Faithful) the Work of their Salvation, if they be not wanting to his Grace :* That is to say, that God only Promises to finish in us the Work of our Salvation as we will Co-operate with him, and by faithfully following the Attractions of his Grace. Now am I sure of my not being unfaithful to his Grace? or, in Case I am, that I shall not be surpris'd with Death, before I have Repented? here is what makes the Justest Man tremble, *viz.* a Sense of his own Weakness, and want of knowing when he is to Die. I this Moment think my self in the State of Grace, the next possibly I may forfeit it, and that perchance may be the Last of my Life.

L. All this, as I take it, I understand: *Hope* firmly you shall be Sav'd, but yet don't look upon your Salvation as certain: *Hope* firmly you shall be Sav'd! and what's the Reason? because the Grace necessary to enable you to work your Salvation, will not be wanting; yet don't think your Salvation certain, and why? because you may chance not to Co-operate with this Grace; and in Case you fail, you are not sure of Time and Means to make Reparation for your Fault; is not this the Meaning of the Council?

D. Yes doubtless; and by this we may easily reconcile all that the Scripture advances in Regard of a Christian's Hope: For Instance, when I hear *St. Paul* bidding the

Philippians, Chap. 2. *To work out their Salvation in fear and trembling*, my Thoughts are led to reflect on my natural Weakness and Inconstancy, the Number of Just Men fallen, after several Years leading an Innocent Life, and dead in their Sin, and in all this I find great Reason to fear and tremble for my own Salvation.

But on the other Side, when the same Apostle tells the *Hebrews*, Chap. 6. *We* (says he) *who have it in reserve to rely on the Hope of the good Things proposed for us, which in our regard is like a sure and firm Anchor for the Soul*: When he tells the *Romans*, Chap. 5. *That Hope does not confound*: Then I find my self full of Courage and Resolution to labour for my Salvation, because I am persuaded God will not fail one Day to put me in Possession of the good Things I hope for, if I will but make use of the Means he gives me, to make me worthy of 'em.

As to *Jansenius's* Disciple, if his Principles have any Room, 'tis evident, that when he comes to be lost, 'tis his Hope has deceived and confounded him; for it was grounded upon this, that he believed God would save him, and God in effect would not, because he was not Predestinated.

The Result of all this is, that *Jansenius* destroying by his Doctrine the Hopes of Eternal Happiness, as well as the Love of God; leaves in the Heart no one Principle of any Christian Virtue.

L. Yet his Disciples pass frequently enough for the Reformers of Morality.

D. This ought to be no Matter of Surprise: These Gentlemen, concerning Christ's Death, the Power of keeping the Commandments, and the Necessity of sinning, teach but *Calvin's* Doctrine with a little softening; and the *Calvinists* themselves, at first, pass'd for Doctors of the most rigid Morals: They talk'd of nothing but Reformation of Manners, and even took upon them the Name of *Reform'd*; nor is it conceivable how many zealous Followers their Saint-like Exterior, and outward Severity gain'd them: People did not imagine, that Persons who wrote Books so full of fine Maxims and Reflections, and preach'd up nothing but the most Austere Morals, and practis'd them too in Appearance; People I say could not imagine that Men of such a Character could otherwise entertain Opinions, so capable of corrupting Manners: Error had nothing, but what was insinuating under this fair Outside, and if I may say so, they made themselves Hereticks by Devotion.

Jansenius's Doctrine about Grace is really condemn'd by the Church.

L. *Jansenius's* System, and the Consequences of it, cannot be lay'd open more clearly than you have done. I wish you could show me with the same Clearness, that he is condemned by the Church.

B 3

D. I

D. I will endeavour to satisfy you: 'Tis certain that the Doctrine of the five Propositions, such as by me explain'd, takes up *Jansenius's* whole System; for this I have refer'd you to Books, where every one that has Eyes may be convinc'd in a Moment. Now 'tis truly *Jansenius's* Doctrine, that is condemn'd in the five Propositions, which is plainly made out by the Declaration made at *Rome* of these Propositions, and by the Censure that Pope *Innocent X.* pass'd upon them.

'Tis now ten Years (says the Bishops of *France*, in their Letter to this Pope,) *That with extreme Sorrow we see France involv'd in great Disturbances, by reason of a Posthumous Book, and the Doctrine of Cornelius Jansenius.*

Since so it is, says *Innocent X.* in his Decree, *that upon Occasion of a Book, Entituled, Augustinus Cornelii Jansenii Episcopi Irenensis, amongst other Opinions of this Author, Debates have arisen especially in France, about Five of 'em.* The Pope afterwards declares the five Propositions Heretical, and concludes thus, *Nor yet would we be understood by the Declaration and Definition, made concerning the Five Propositions under-written, to approve in some Measure any other Propositions whatsoever mentioned in the same Book.* Here are the Five Propositions expressly arraign'd, and also expressly condemn'd as the Doctrine of *Jansenius.*

L. 'Tis

L. 'Tis plain that *Innocent X.* condemning here the Five Propositions, stiles 'em *The Opinions of Jansenius*; but may it not be said, he does the same thing, taking the Fact upon Trust from the Bishops who represented to him the Propositions for such, and not for having compar'd the Text of the Propositions, with the Text of *Jansenius*?

D. No; 'twas the Business of *Innocent X.* himself to determine in this Case: The Bishops of *France* consulted him, and lay'd before him the Refusal of *Jansenius's* Disciples, to condemn the Doctrine of their Master, pursuant to the Decree.

They make Profession to condemn the Five Propositions, which the Decree condemn'd, but in another Sense, than what was taught by Jansenius they pretend by this Shift to leave themselves sufficient Room to revive the same Disputes, and an ample Subject for the making them Everlasting: Wherefore, for the obviating these Inconveniences, and to preserve the Decree in its full Force, we being assembled in this City of Paris, do judge and declare, that these Five Propositions and Opinions are Jansenius's, and that your Holiness has condemn'd them in express Terms, and as clearly importing the Sense of Jansenius.

'Tis certain, that had the Pope stil'd the Propositions *Jansenius's Opinions*, only upon the *French Bishops* Report, he ought here to assert the Truth, and declare that the Censure issued in his Decree, did only properly

fall upon the Propositions taken by themselves, and not upon the Doctrine of *Jansenius's* Book, which he had not examin'd: But *Innocent X.* when he replies to the *French* Bishops, Commends in his Brief their Zeal in causing due Obedience to be paid to his Decree; and declares, *That he has condemn'd, in the Five Propositions, the Doctrine of Cornelius Jansenius, contain'd in his Book, bearing Title Augustinus.*

L. This Declaration decided all; for the Pope cannot thus aver that he has condemn'd the Doctrine contain'd in a Book, which he never examin'd.

D. Jansenius's Defenders, giving the Lie to *Innocent X.* did not forbear to publish, that the Censure of the Five Propositions could not affect the Doctrine of *Jansenius*, which they constantly maintain'd, was never examin'd into. This Stubbornness drew another Bull from *Innocent's* Successor, viz. *Alexander VII.* whereof the Terms are as follow, and could not be better chosen to put an End to the Dispute, if People had been in Earnest.

“ We who have sufficiently and seriously
 “ Consider'd all that has pass'd in this Affair,
 “ fair, having, by the Command of the same
 “ Pope *Innocent X.* our Predecessor, being
 “ then but Cardinal, assisted at all the Conferences,
 “ in which by the Apostolick Authority, the same Cause was truly examin'd
 “ with so great Care and Exactness, that
 “ greater could not be wish'd: Being resolv'd
 “ to

“ to obviate all Doubts that might hereafter
 “ arise upon the Subject of the Five Propo-
 “ sitions We, I say, pursuant to our
 “ Pastoral Duty do declare, and de-
 “ fine, that these Five Propositions were ta-
 “ ken out of the Book of the same *Corne-*
 “ *lius Jansenius*, Bishop of *Ipres*, bearing
 “ Title *Augustinus*, and that they were con-
 “ demn’d in the Sense this Author explain’d
 “ them in, and as such we condemn them
 “ for Ever.

L. Could it be question’d after this, that
 the Doctrine of *Jansenius’s* Book was not
 juridically examin’d and condemn’d by *Inno-*
cent X. with the Five Propositions?

D. There could be no doubt of the
 Thing, but yet People durst openly deny it:
 The Grand Vicars of Cardinal *de Retz*,
 Archbishop of *Paris*, in the Year 1661, pub-
 lish’d an Order for the signing of the For-
 mulary, wherein they said, *That in Inno-*
cent the Xth’s Time, the whole Business was
only to know whether the Five Propositions
were True and Catholick, or False and Here-
tical.

L. ’Twas a bold Stroak, and highly pro-
 voking to *Alexander VII.*

D. It happen’d accordingly, and he dis-
 patch’d a Brief to the Grand Vicars, wherein
 he treats them as Temerarious, Insolent,
 Lyers, Sowers of Cockle, and Disturbers of
 the Catholick Church; and again declares,
 that in *Innocent the Xth’s* time, it was deba-

34 *Familiar Instructions about*

ted, whether or no the Propositions were extracted out of *Janfenius's* Book.

Janfenius's Disciples require of the Church the Depositions relating to the Examination of their Master's Book.

L. Did these Gentlemen deserve such Treatment? But what Course did *Janfenius's* Defenders take, seeing themselves thus forc'd out of their Entrenchment, and oblig'd to allow that *Janfenius's* Book underwent a publick Examination at *Rome*?

D. They had Assurance enough to require of the Church the Depositions of this Examination, to see whether it was as it ought to be, and that they were not deceiv'd: 'Twas by the Mouth of *Pere Quesnel*, Page 173 of his Epistle, from a Bishop to a Bishop, that this insolent Demand was proposed.

Let them produce, said this Ringleader, the Depositions of Janfenius's Book's Examination; let them allow such as believe him Innocent to inspect Matters, and take all necessary Cognizance to frame a Judgment of it; let them exhort the Bishop of Ipres's Friends to justify him the Best they can.

A *Quietist*, you see, need but say the same, *Let 'em produce the Depositions at Molinos's Examination; let them allow them that think him Innocent, to examin his Book, and take all necessary Cognizance to make a Judgment*

ment of it: Let 'em call in the Friends of the Party accused to justify him the Best they can.

L. If the Faithful, before they acquiesce to the Church's Decisions, have a Right to demand of her the Depositions at the Examinations of such Books or Propositions, as she Censures, she can no longer be Infallible in her Decrees, nor have any Sovereign Authority to require our Submission.

D. These Gentlemen, to avoid making themselves too Odious, have always hitherto agreed, That the Church is Infallible when she pronounces upon single Propositions, but may be mistaken in her Judgment upon whole Books, and for this it is they require to have a Sight of the Depositions at the Examination of *Jansenius's* Book.

L. A Book is but a Compound of Propositions, how then can the Church be Infallible in pronouncing upon one Proposition, if she be not so in pronouncing upon a whole Book? Is it easier to judge Well of a single Proposition, than of several together? Does the Holy Ghost, that guides the Church's Judgments, stint her to a certain Number of Words, when she sits as Judge?

D. The *Jansenists* pretend only that the Church may be mistaken in censuring a Book, by reason of not taking the Meaning right, which is only an Error in Fact.

Jansenius's Disciples, to no purpose, have recourse to the Distinctions of Right and Fact.

L. So; we are now come to the famous Distinction of *Right* and *Fact*; pray tell me the Meaning of an Error of *Right*, and an Error of *Fact*.

D. Most easily; if the Church rightly understanding a Catholick Book, and having a true Notion of the Doctrine it contains, should nevertheless condemn it as Heretical, this would be an Error of *Right*; but if for want of right Understanding the Book aforesaid, she fancies, she sees Opinions in it, that really are not there, and upon this proceeds to declare the Doctrine false, this is only an Error of *Fact*: Now, according to *Jansenius's* Disciples, thus it is, the Church was deceiv'd, when she declared that Bishop's Doctrine Heretical. They own the Church cannot be deceived in Point of *Right*; that is to say, had the Church well understood the Doctrine of *Jansenius's* Book, when she declar'd it Heretical, they must have submitted to her Judgment; but since, as they say, she only declared it so for want of Understanding, they ought not to acquiesce to her Decision.

L. If the Church can mistake the Sense of a Book, that she is Judge of, she may also mistake the Meaning of a Proposition: This would be but an Error of *Fact*, but in Consequence

sequence of this Error of Fact, the Church will teach me wrong, and mislead me into Error, by proposing True for False, and False for True, condemning an Orthodox Proposition, and approving an Heretical one.

D. There seem'd some Disposition in the *Jansenists* for widening the Way, and letting in all these dreadful Consequences; but *Pere Quesnel*, who governs all the Motions of the Body, did not yet think it Convenient to go quite so far, but agrees, *Page 2.* of his *Epistle of a Bishop to a Bishop*, that the Church having declared a Proposition Heretical in its proper and natural Sense, the *Right* and *Fact* cannot then be separated, and every Particular Member is oblig'd to acquiesce absolutely and without Evasion to this Judgment, and hold the Proposition for Heretical in its proper and natural Sense.

The first Question (says he) *is to know whether the Five Propositions, consider'd in themselves, are Heretical. Pope Innocent the Xth, and Alexander the VIIth have decided it. Innocent the XIIth has since declared that these Two Popes judg'd them such, in their obvious Meaning, their proper and litteral Sense, and that it is in this Sense they ought to be condemn'd by all the Faithful; the whole Church receiv'd this Decision, and there's an End.*

Pere Quesnel, to Reason consequently, should say the same *Pope Innocent the Xth*, by examining the Five Propositions, examin'd also *Jansenius's* Book, and equally condemn'd the Doctrine of the Propositions, and of the Book:

Book : This Pope's Successors declar'd, that the true Sense of *Jansenius's* Book was Heretical ; the whole Church receiv'd this Definition, and there's an End.

But this is just what these Gentlemen would not have ; rather than see *Jansenius's* Affair at an End by the Churches Decision, they chose to argue with little Coherence, and maintain against all appearance of Reason, that the Holy Ghost, that always assists the Church in the right Understanding of a Proposition laid before her, leaves her in the Lurch at the instant she undertakes to Judge of a Book ; so that, in this Case, she may mistake an Orthodox Book for Heretical, and forbid the Faithful to read it ; take an Heretical one for Orthodox, and recommend the Reading of it. 'Tis no small Inconvenience that the Church instructing her Children, may Poyson their Minds with Whimsies instead of Truths ; but *Jansenius's* Disciples are still worse put to it, to condemn their Master's Doctrine.

L. They look'd upon it, that the sure Means not to be decreed by the False Judgments of the Church concerning Books, is to make her produce, before Sentence pass'd, the Depositions of the Examination in Hand.

D. What is very Particular is, that these Gentlemen, who at this *Time* or *Hour* require of the Church the Depositions of the Examination aforesaid, to see whether *Jansenius's* Book be Justly condemn'd, not long

ago publickly maintain'd, that People could not believe without being Hereticks, that there could be any Errors in a Book which the Church had declared Faultless. 'Tis Mr. *Arnauld* himself, who at the Head of his Party explain'd himself thus in his first Work upon the Five Propositions.

" * People cannot believe, under Pain of
" being Hereticks, that there can be Errors
" and Propositions, that deserve Censure, in
" St. *Austin's* Books; and 'tis not only to
" condemn St. *Austin*, and the See Aposto-
" lick and whole Church, which has de-
" clar'd him free from even Suspicion of
" Error.

According to Mr. *Arnauld*, 'tis not to be believ'd without Heresy, that in St. *Austin's* Books there can be any Errors or Propositions that deserve Censure, because the Church has judg'd them to be without Exception; therefore 'tis not to be believ'd also without Heresy, that *Jansenius's* Book is free from Errors, because the Church has judg'd it Erroneous: 'Tis then a Matter of Faith, according to Mr. *Arnauld*, to believe that *Jansenius's* Book contains Heretical Doctrine, ever since the Church has so judg'd: And consequently 'tis a Matter of Faith, according to the same Mr. *Arnauld*, that the Church cannot be deceiv'd in her Judgment of Books any more than when she Judges of Propositions.

* *Considerations sur l'Entreprise de M. Cornet.*

L. These Gentlemen, peradventure, have seen the Depositions of the Church's Examination of *St. Austin's* Books, and are ascertain'd, that she always understood them in a right Sense; let 'em inspect the Examination of *Jansenius's* Book, unless it be granted them, they will always have some Evafion.

D. Not always, for they very often find themselves in a Circumstance, where by Virtue of a Bull receiv'd by the whole Church, they are constrain'd, under Pain of Excommunication, to Sign the Formulary. Now to Sign the Formulary, is to attest upon Oath that they believe the Doctrine of *Jansenius's* Book Heretical, and that the Church understood it right, when she condemn'd it.

L. They need but refuse to Sign it.

D. But is the Excommunication to be reckon'd for Nothing? Besides, can the Church, without Injustice, require the Faithful, under the most grievous Penalties, to believe what is False? Those Persons therefore that accuse her of being deceiv'd in condemning *Jansenius's* Doctrine, must also accuse her of being Vexatious and Tyrannical for obliging us, under Pain of *Anathema*, to believe her Censure was Just.

L. Is it also very cert in that the Church requires of us to believe *Jansenius's* Book Heretical?

D. As certain as it is that the Formulary expresses that Belief, and that the Church requires the fair and unfeign'd Subscribing of
this

this Formulary. *I condemn, or sincerely reject*, (say the Subscribers) *the Five Propositions taken out of Jansenius's Book, call'd Augustinus, in the Sense of the Author, as the Apostolick See condemn'd them* So help me God. 'Tis clear, that no one can, *bona fide*, make such Profession as commonly understood, without believing, that the Heretical Sense of the Five Propositions is the true Meaning of *Jansenius's* Book; therefore there is no more to do but to make it appear, that the Church requires the plain and downright Subscribing of the Formulary, which is no hard Matter to make out.

For above Forty Years, since Pope *Alexander's* Bull, about the Formulary, was publish'd, *Jansenius's* Defenders have us'd their utmost Endeavours to get leave only to Sign it with a Restriction; that is to say, to condemn the Doctrine of the Five Propositions, without condemning the Doctrine of *Jansenius*, and without promising upon that Point any farther, than a respectful Silence, and yet all to no Purpose.

Jansenius's Disciples vainly take upon them, by reason of Clement the IXth's Toleration.

L. Yet I have heard it affirm'd, that some time ago, four Bishops both Sign'd the Formulary,

mulary, and caus'd it to be Sign'd with the Restriction mention'd.

D. The Four were the Bishops of *Alet*, *Angers*, *Pamiers*, and *Beauvais*; and they moreover publish'd their Mandates, wherein the Restriction was specify'd; but the King, by an Order of Council, cancell'd these Mandates, as *contrary to his Declaration*, for the putting in Execution Pope *Alexander's* Bull, and *the Pope's Intentions*. *Clement* the IXth, on his side, Successor of *Alexander* the VIIth, dispatch'd a Brief, containing a Commission for prosecuting the four Bishops. Nineteen other Bishops would have espous'd their Brethrens Interest; but the King was resolv'd to put the Apostolical Decrees in Execution: 'Twas therefore expedient to set the Business on foot, to come to an Accommodation, and the Conditions were, that *Rome* should not require of the four Bishops a Formal Retraction of their Mandates; but that they should with all Sincerity Sign the Formulary a-new, and cause it also to be Sign'd again by their Diocesans in a Synodical Assembly, where they should enter their Subscriptions authentically. 'Tis true, that the four Bishops again Subscrib'd the Formulary, with the same Restriction, which they had specify'd in their Mandates; but they made both Pope and King believe that they had *plainly and honestly* Subscrib'd, and upon this the Reconciliation was made, which you see was a false Piece, and such

as

as *Jansenius's* Defenders will draw no great Advantage from.

L. Yes, if the Pope was really impos'd upon.

D. There can be no more Authentick Instance of that, than what *Clement IX.* himself says of it to the King and Bishops.

He says to the four Bishops, that he gives them, by his Brief, *A Mark of his Paternal Good-will*, only upon their having given Assurance of their *sincere and downright Subscribing the Formulary*, pursuant to what was appointed by the *Apostolick Letters* of *Innocent the Xth*, and *Alexander the VIIth*; and adds, *That firmly keeping up to the Decrees of his Predecessors, he would never admit of any Exception or Restriction in that regard.*

Clement the IXth tells the King, *That he understood from his Majesty, with great Joy, that the four Bishops had submitted, by fairly and honestly Subscribing the Formulary.*

To which may be added, The Evidence of *Cardinal Rospigliosi*, Nephew to *Clement the IXth*, who says, in his Relation of this Affair of the four Bishops, *That supposing they should have effectually declar'd they never would own the Proposition in Jansenius's Sense Heretical, as the See Apostolick had condemn'd them, his Holiness would never have allow'd of it upon any Terms whatsoever, but was resolv'd to use no dissimulation, or management whatsoever.*

L. Altho' *Cardinal Rospigliosi* should have spoke against Truth, altho' *Clement the IXth* should

should have deceived the Church, pretending to be Ignorant of a Matter he knew, which far be it from me to think; all that can follow from hence is, that the Pope had a Mind to wink at the four Bishops Disobedience, at the same time as he confirm'd by publick Acts, in the manner he expresses himself in his Briefs, the Obligation of *plainly and honestly* Signing the Formulary; but would not *Jansenius's* Disciples find some Countenance in some Briefs of *Innocent the XIIth*, for Signing the Formulary with Restriction, and without condemning the Doctrine of *Jansenius*?

Jansenius's Disciples avail themselves of Pope Innocent the XIIth's Briefs, without either Reason or common Honesty.

D. They would have done it indeed, but this Attempt succeeded no Better than the last. The *Flemish* Bishops made an Addition to the Formulary, to assure themselves more fully of the Sincerity of those who Sign'd it. This Addition was rejected by the Followers of *Jansenius*, and in the upshot the Business was brought before the Holy See. *Innocent* did not judge the Addition necessary; but issued out a Decree, wherein he forbade Giving any other Meaning to the Formulary, than what was implied by the Words themselves, and naturally occurred to the Understanding

derstanding. At the same time he dispatch'd a Brief to the Bishops, wherein he declar'd, that Pope *Alexander's* Apostolical Constitution empower'd them to require the Oath express'd in the Formulary, *And that they, of whom it was to be requir'd, were oblig'd to take it sincerely, without any Evasion, Restriction, or Explication.*

* It appears, by Original Letters of *Jansenius's* chief Champions, that they were in a Consternation both at *Rome*, and in *Flanders*, at the Decree and Brief, where the Obligation of Signing the Formulary fairly and plainly was expressly confirm'd, notwithstanding they did not forbear to Triumph publickly, as if they had carried their Point; and had the Confidence to maintain, that the Brief, which in express Terms enjoin'd the Signing of the Formulary, without *Evasion and Restriction*; gave them Authority at the Signing of it, to distinguish the Doctrine of the Five Propositions, from the Doctrine of *Jansenius's* Book, and to restrain the Anathema's pronounc'd against both the Propositions, and Doctrine of the Book, to the Propositions only.

L. Upon what did they ground so evident a Falshood?

D. It was upon this: To those Words of the Brief, *They of whom the Oath express'd in the Formulary was to be requir'd*, ought to do

do it sincerely, without any Evasion, Restriction, or Explication: The Pope adds these following, *Condemning the Propositions taken by way of Abstract, out of Jansenius's Book, in the obvious Meaning and Sense, which the Terms of the Propositions naturally present to the Understanding.* The Pope, says *Jansenius's* Champions, after having declar'd, that they ought to Sign the Formulary sincerely, without Evasion, Restriction, or Explication, reduces the Point to the condemning of the Propositions, in the obvious Sense.

L. That's because the natural Meaning of the Propositions, is the true Sense of *Jansenius's* Book: I then condemn the real Meaning of the Book, when I condemn the natural Sense of the Propositions. I may therefore condemn the Propositions in their natural Meaning, and Sign the Formulary without Evasion, where the natural Meaning of the Propositions, and of the Book, is condemn'd as the same thing.

D. You reason like a Divine, and perfectly understand the Drift of the Decree and Brief: The Pope there purposely puts together two Things, which the *Jansenists* would always separate, and thereby lays aside the Opposition they pretend to start, between condemning the Propositions in their natural Sense, and condemning them as the True Doctrine of *Jansenius*.

For by the Decree, 'tis expressly forbid to impose either on the Formulary or Propositions therein condemn'd, any other but their natural

ral Meaning. The Formulary in its *natural Sense* evidently expresses the Condemnation of the Propositions, as containing the true Doctrine of *Jansenius's* Book ; therefore, according to the Decree, the Propositions must be condemn'd in their natural Meaning, and at the same time as they are the true Doctrine of *Jansenius*.

As to the Brief, They, says the Pope, from whom the Oath in the Formulary is to be requir'd, ought to swear without any Evasi-
on, Restriction, or Explication : They must therefore say without any Restriction or Explication, *I condemn the Five Propositions taken out of Jansenius's Book, in the natural Sense of the Author.*

L. This is all as plain as the Day.

D. *Jansenius's* Disciples saw it plain enough, and as we said, were in reality in a Consternation at it ; but they put on a good Countenance, and gave it about, that the Holy See at length had relented, as to the Belief of *Jansenius's* Book being Heretical, and had in this respect determin'd the Sense of the Formulary accordingly ; and that in Consequence of Pope *Innocent's* Brief, where (as they would have it) the Formulary was limited to the Censure of the Propositions only, they might Subscribe it without condemning the Propositions in the Sense of *Jansenius*. But the *Flemish* Bishops having complain'd to the Pope of the Disciples of *Jansenius*, for their palpably abusing his Brief, receiv'd another of the following Tenor.

“ We

" We are inform'd, to our Surprise, that
 " there are certain Persons in your Dioceses,
 " who have had the Assurance to affirm,
 " both by Word of Mouth, and in Print,
 " that by our Decree under-written, we
 " had chang'd or reform'd the Constitution
 " of *Alexander* the VIIIth, bearing Date the
 " 6th of *October*, 1656, or the Formulary
 " by him appointed: Whereas on the con-
 " trary, this Brief does confirm both the one
 " and the other; and it is, and ever was,
 " our Resolution to stand by it without ever
 " permitting the least Addition or Diminu-
 " tion; and we again Ordain, as we have
 " already ordained, that it be punctually Ob-
 " serv'd.

L. For all this, I have heard *Jansenius's*
 Disciples cite *Innocent* the Xth's Briefs, as
 Decrees peremptorily deciding in their Fa-
 vour.

D. There is no such great Wonder in
 that, for Boldness and Disingenuity always
 go along with the Spirit of Novelty.

L. But why must they be so Obstinate as
 to maintain, in spite of Evidence, that the
 Church does not require the plain and down-
 right Signing of the Formulary? *Jansenius's*
 Disciples are bold enough to say, that the
 Church was deceiv'd in declaring the Do-
 ctrine of *Jansenius* Heretical: Why don't
 they say too that she was in the Wrong to
 oblige her Children to Subscribe and Swear
 they believe it so?

D. As

D. As soon as these Gentlemen should once allow, that the Church requires the plain and downright signing of the Formulary, and consequently the Subscriber's believing both *Jansenius's* Propositions, and his Book, Heretical, they would almost all of 'em declare themselves perjur'd, as in effect they are.

Besides, they are not insensible, how great Advantage this Proceeding of the Church gives Catholicks over them. For the Church, by requiring (as she does) of the Faithful, to believe *Jansenius's* Book Heretical, upon the Censure she has pass'd, declares, she has a Right so to pronounce, and that consequently the Faithful are oblig'd to submit to it. Is the Church liable to Mistakes in Point of her own Authority, and the Duty her Children owe her? No certainly, for the wrong Judgment she would pronounce upon this, would not only be an Error of *Fact*, but an *Error of Doctrine*, which all Catholicks are oblig'd to believe her incapable of. Wherefore, so soon as the Church believes her self authoris'd to oblige *Me* to believe *Jansenius's* Book Heretical, and does actually oblige me to it, I am under a real Obligation to believe it such; and consequently, he that subscribes to the Formulary, without this Belief, is perjur'd; and he that has not this Belief, is a Church-Rebel, and guilty of a great Sin in the Eyes of God.

Janfenius's *Disciples forc'd in all their
Intrenchments by the Bull of Cle-
ment XI.*

L. Is not this the Point just decided by the Pope in his last Bull?

D. The same : *Janfenius's* Champions, in spite of all Apostolical Constitutions, wherein their Master's Book is declared Heretical, constantly maintain'd, that the Faithful were not oblig'd to condemn it in their Hearts, but that it was enough to be silent upon the Point, out of respect to the Constitutions. They added, that in Consequence to the signing of the four Bishops, and to the Briefs of *Innocent XII.*, the Church no longer required the plain and downright signing of the Formulary ; and that it might be sign'd, without condemning *Janfenius's* Doctrine. Take Notice how the Pope exposes in his Bull their Sentiments upon these two Points.

*These turbulent Spirits have every where dispers'd Books and Labels, written with a design to ensnare ; wherein, by an attempt injurious to the Holy See Apostolick, and to the great Scandal of the whole Church, they have had the Boldness to teach, that for the rendering the Obedience due to the said Apostolical Decrees, 'tis not necessary to condemn inter-
nally the Sense of Janfenius's Book as Heretical, which is the Sense condemn'd in the five*
Proposi-

Propositions ; but that it is enough, on that Point, for them to be (as they term it) respectfully silent.

Thus it is the Pope exposes the Sentiments of *Jansenius's* Disciples, upon the Obligation of condemning his Doctrine ; and adds, as follows, concerning their Thoughts about signing the Formulary.

They have the Boldness, with great Temerity, to make use of, for the defence of their Errors, the same Decrees of the See Apostolick, that were issued out for their Condemnation ; and in particular, a Brief of our Predecessor Clement IX, of pious Memory, directed to four French Bishops, bearing Date the 19th of Jan. 1669, and two other Briefs of Innocent XII, likewise our Predecessor of pious Memory, directed to the Flemish Bishops, the 6th of February 1694, and the 24th of November 1696: as if Clement the IXth, who in the same Brief declar'd, that he would resolutely maintain the aforesaid Decrees of Innocent the Xth, and Alexander the VIIth ; and that he requir'd of the four Bishops a true and sincere Obedience, in consequence whereof they are sincerely to Subscribe the aforesaid Formulary of Alexander the VIIth, had in effect allow'd of some Exception or Restriction in a Matter of this Importance ; at the same time that he protested he never would allow of any ; and as if Innocent the XIIth, It is also notorious that some Persons have been transported to such an excess of Impudence, that forgetting, not only Christian

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Sincerity,

Sincerity, but in some measure the Sense of natural Honour, audaciously affirm'd, that the Formulary appointed by Alexander the VIIth might lawfully be sign'd even by those Persons, who in their Hearts did not judge the aforesaid Book of Jansenius to contain Heretical Doctrine.

Here then are the Two Points in Question, Whether the Faithful are oblig'd to believe the Doctrine of *Jansenius's* Book Heretical, pursuant to the Decrees of *Innocent* the Xth, and *Alexander* the VIIth; and whether altho' a Person does not believe the Doctrine of *Jansenius's* Book Heretical, he may notwithstanding lawfully Subscribe the Formulary? The Pope could not propose them more clearly, and he decides them as clearly by what follows.

We, by the same Authority Apostolick, in virtue of these Presents, which shall remain in Force for ever, do decree, declare, appoint, and ordain, that this respectful Silence is not sufficient Proof of the Obedience due to the Apostolical Decrees herein inserted; but that all the Faithful ought to reject and condemn as Heretical, not with the Mouth only, but from the Heart, the Sense of Jansenius's Book, the Sense condemn'd in the Five Propositions aforesaid; and that which their proper Terms, as before mention'd, at first offer to the Understanding: And that the Formulary cannot be lawfully subscrib'd in any other Sense, Disposition, or Belief.

L. There's

L. There's an end of the Dispute, and no Body can be dispens'd with from believing the Doctrine of *Jansenius's* Book Heretical, nor Sign the Formulary without this Belief.

D. *Jansenius's* Disciples did not go so far to draw back; they will maintain their Master's Doctrine as usual, and will Sign the Formulary notwithstanding, when there is any thing to be got by it.

L. Why then; will they declare themselves Perjur'd and Hereticks?

D. Not in the least, they will yet stile themselves the most Orthodox and the most Sanctified Part of Christ's Flock.

L. How's this! of the Flock of Jesus Christ, and not hear the Church?

D. Yes, for they are not oblig'd to hear the Church, but in Cases wherein she's Infallible; now, according to these Gentlemen, the Church is not Infallible in judging a Book to be Heretical, because she possibly may understand it ill:

L. 'Tis no longer the Question, Whether or no the Church may be deceiv'd in judging of a Book; but to know, Whether she having pass'd Sentence upon a Book, as she did upon *Jansenius's*, we are oblig'd to judge as she does? Now this is the Point, which the Pope's Decree fairly determins, this Determination is receiv'd by the Church, there's an end then of hearing the Church, if I don't think my self oblig'd to condemn,

jointly with her, the Doctrine of *Jansenius's* Book.

D. 'Tis not possible to come closer to the Point, than you do, and when you have hold of a Jansenist here, he has no Way to escape. Are we oblig'd, or not oblig'd to believe the Doctrine of *Jansenius's* Book Heretical, pursuant to the Apostolical Decrees that condemn'd it? This was the debate between the Catholick Divines, and the Disciples of *Jansenius*. The Pope, by his Decree, which the Church has receiv'd, pronounces and says, Yes, you are oblig'd. Here then is the Obligation of believing the Doctrine of *Jansenius's* Book Heretical, decided by the Church; this is evidently a Point of *Right*, whereon these Gentlemen allow the Church's Judgment to be Infallible: Therefore the Obligation of believing the Doctrine of *Jansenius's* Book Heretical is infallibly decided, and they who desire to continue Members of the Church, have no longer room to contest it.

'Tis in vain for *Jansenius's* Disciples to buz in our Ears, at this time, what they have so often repeated: That there can be no Obligation of believing a Book Heretical upon a fallible Authority, and that the Church's Infallibility, in Judgments of this nature, having never been decided; the Obligation of submitting with interior Belief can never be certain: There's no more skulking for them behind this Entrenchment.

According

According to you (say we) no Body is oblig'd to believe a Book Heretical, upon the Church's decision, if she be not Infallible in judging it such; accordingly, by your own Concession, the Church's Infallibility in the Judgment she gives on a Book, and the Obligation to judge of this Book as she does, are Two Articles essentially inseparable, and whereof one cannot be true, except the other be true too. Now here is the Obligation of believing *Jansenius's* Book Heretical, expressly own'd and decided by the Church: Therefore the Infallibility of the Church in pronouncing upon the Doctrine of Books, is by consequence decided, according to your Principles.

Jansenius's Disciples very unfairly denied, that their Master's Doctrine was condemn'd in the Bull of Innocent the Xth.

L. Were I a Jansenist, I should certainly close with these Truths.

D. Were you a Jansenist, probably you would do as they do: For being a Jansenist, either you would be of the Number of those that act the Magisterial Part, and are Teachers in the Party; or of such, as blindly prevented in their Master's Favour, obstinately maintain their Error. Were you a Jansenist of the latter Sort; in all appearance you would read neither Bull nor Books, that

might instruct you ; but leaning on your false Teachers, you would inveigh against the Pope and his Decrees, and be only more obstinate in your former Opinions. For the teaching Part of the Jansenists ; if it had been their Business to submit to the Church's Decisions, they would have submitted to the Decree of *Innocent* the Xth, who first condemn'd the Five Propositions of *Jansenius's* Doctrine.

L. They believ'd *Innocent* mistook that for *Jansenius's* Doctrine, which was not his Doctrine, and that it was only condemn'd upon the false Notion he had of it.

D. So indeed they spread it abroad ; but there is no likelihood that they could believe it : For first, every Man that fairly compares the Five Propositions with the Text of *Jansenius's* Book, upon the same Subject, can't chuse but own they naturally form the same Sense, and express the same System of Doctrine. I refer'd you before to the Places, where you will find, with one cast of an Eye, the Texts set together. Do but make the Tryal, and never take my Word for any thing, if you find any difference between the natural Meaning of the Propositions, and the natural Meaning of *Jansenius's* Book. Now by his Champions own Concessions, *Innocent* the Xth condemn'd the Propositions in their natural Meaning ; therefore he condemn'd also the natural Meaning of *Jansenius's* Book, and did not conceive a
wrong

wrong Notion of his Doctrine, when he declar'd it Heretical.

2dly, 'Tis evident that the Five Propositions were sent up to *Rome*, and were there defended as *Jansenius's* Doctrine: There is to be seen in a Memorial, presented to the Pope by *Jansenius's* Adversaries, the Sense they gave the Propositions, and which they pretended deserv'd to be condemn'd: There is to be seen, in several Pamphlets publish'd by *Jansenius's* Champions, the Sense they gave the Propositions, and which they maintain'd to be Orthodox. 'Tis plain, that on one Side and the other, they imputed to *Jansenius* the same Opinions; and all that remain'd was to know, Whether they were to be rejected as Heretical, or receiv'd as Catholick. Hereupon the Pope pronounces; and, according to the Jansenists, ~~not~~ regarding the Doctrine of *Jansenius*, which for several Years had been solely in Debate before him, and which was by both Parties always represented in the same Manner; he gives Judgment upon what was never contested, and condemns what no Body maintains: Can one imagine *Jansenius's* Champions are of this Opinion?

L. What then do they hold, that the Pope condemn'd in the Five Propositions? What, according to them, is the Sense condemn'd for Heretical in the first Proposition, for Instance? where 'tis said that some Commandments are impossible to Just Persons,

even tho' they do their utmost to keep them.

D. Here is the Proposition in its proper Terms. *Some of God's Commandments are impossible to just Persons, who desire and endeavour to keep them according to their present Strength; and the Grace, that should make them possible, is wanting to them.*

Now see the Sense, which, according to *Jansenius's* Champions, the Pope condemns this Proposition in.

The Commandments of God are impossible to all just Persons, whatsoever Desires they have, or Endeavours they use, even when they have in them all the Strength, that the greatest and most efficacious Grace confers; and they always, during their Life, want Grace, whereby they may fulfill, without Sin, any one Commandment.

L. In the Proposition, we talk of, mention is made of *some* Commandments, and not *all*; 'tis not said these Commandments are impossible to *all* just Persons: No Body says they are impossible, where the *greatest* and most efficacious Grace abides, but for want of Grace that gives Power to keep them: In short, 'tis not said that this Grace, which makes the Commandments possible is *always* wanting, and on *all* Occasions, when a just Person has need of it.

D. 'Tis evident that this pretended Sense, condemned in the first Proposition, is not at all the natural Meaning; 'tis evident also that neither they who laid it before the Holy See,

nor

nor they who defended it, gave it this turn; See hereupon *Le Premier Ecclaircissement de l'histoire de cinque Propositions*, and the *Lettre d'un Docteur de Sorbonne a une Personne de Qualitie touchant les Heresies du 17 siecle*, imprimie chez Joffe en 1707. And which is more, Jansenius's Champions, a few Days before Sentence was pass'd upon the Propositions, presented the Pope with a Memorial, wherein they specify'd the Sense, which they at this Day deliver for the condemn'd Meaning, in the first Proposition, as a *Foreign Sense*, which People might Maliciously impose upon the Proposition, which notwithstanding it wou'd not bear, when understood as it ought to be. They at the same time warn the Pope against mistaking this Foreign Meaning, for the Subject of the Controversie between them and their Adversaries; 'Tis certain (say they) that the Debate we see at present in the Church, upon account of these Propositions, is not in regard of a Foreign and Wrong Sense which People may impose and we reject, but concerning the Lawful Meaning, which we maintain.

Notwithstanding all this, the Pope, according to these Gentlemen, overlook'd the true and right meaning of the Propositions, upon which his Decision was requir'd, to pronounce Sentence upon a Foreign Sense, equally disapprov'd of by both Parties, and about which there was no Dispute.

L. These Gentlemen notwithstanding allow, that the Propositions are condemn'd in their

their natural Sense, and you your self said so just now.

D. I said it in Effect, and the thing is true. It was urg'd to these Gentlemen, that the Church having barely condemn'd the Propositions, without explaining the meaning of them, they were necessarily to be held condemn'd in their natural Sense. This Principle being beyond Dispute, they durst not deny it.

L. Why here then they are fallen into a manifest Contradiction.

D. These Gentlemen are never without an Answer ; they reply, that the Sense which they call *Foreign* to the condemn'd Propositions, is indeed the natural Meaning, but only by them call'd Foreign, because there was no Question about it.

L. This is a plain Confession, that the Pope has condemn'd what no Body call'd in Question ; but how could they down-right call the Sense judg'd by them to be the natural Meaning of the Proposition, a Foreign Sense, which it might indeed Maliciously be wrested to ; but which it did not bear, when it was understood as it ought to be, in the right Meaning, which they maintain'd ? These, if I mistake not, are their own Words.

D. They must needs have been ashamed of this Answer ; for they have since found out another, which is as follows ; The Sense, which was Foreign to the Proposition, before it was censur'd, comes to be by the Censure it self, the natural Meaning of it. The Church, according to them, only chang'd the Phrase.

Praise, and yet the Church did not meddle with the Text of the Propositions; she did not first expound them and then condemn them; but condemn'd them in their obvious Sense.

L. This Answer is no less ridiculous than the former, and *Jansenius's* Champions may blush alike for both. I am sensible these Gentlemen can never think upon this Subject what they say; but why don't they say what they think?

D. They thank you for that: For agreeing that *Jansenius's* Doctrine is really condemn'd, and maintaining all along notwithstanding that it is Orthodox, they would no longer own the Church for Infallible Judge of the Doctrine: this would be immediately closing with the *Calvinists*, and setting up publicly the Standard of Heresie.

L. I should rather close with the *Calvinists*, than differ from them in nothing but Disingenuity, which, in Point of Religion, is shameful.

D. They would be look'd upon as *Heretics*, if they spoke their own Opinions; and are not yet able to cope with the Powers they would draw upon their Backs.

L. Let 'em then by all means conceal their Opinions, if they run too great a Risque by making 'em publick; but neither should they basely disown them: In short, let them hold their Tongues, if they can't speak without Lying.

D. They are forc'd to speak, by being summon'd to condemn *Jansenius's* Doctrine.
For

For in this Circumstance, not daring to come to an open Rupture with the Church, by affirming that She has pass'd a wrong Judgment, they are forc'd to say, against their own Perswasion, that it is not really the Doctrine of *Jansenius* She has condemn'd, but other Opinions, which she imagin'd were in his Book.

Measures of Jansenius's Disciples to fly for Shelter to Nordstrand in Denmark.

L. Why don't these Gentlemen repair to *Holland*? There they may give a loose to their Opinions of the Churches Authority, and throw off the Yoke without Apprehension?

D. They design'd to go farther off.

L. Are you in Earnest?

D. Yes: They had made considerable Purchases at *Nordstrand*, a small Island belonging to *Denmark*, and there resolved to Establish themselves, and set up their New Religion.

L. I had indeed heard of their packing off into the *North*, but I took it for a Jest.

D. The thing is Fact. 'Tis known that these Gentlemen sold back to the Duke of *Holstein*, their Lands at *Nordstrand* for Fifty Thousand Crowns, in the Year 1678. The Contract is forth-coming. And whereas the Duke did not pay them ready Mony, Mr. *Nicole*, in the Year 1695, bequeathed to *Madam de Fontpertuis* the remainder of the Debt

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that fell to his Share. The words of the Codicil which I have seen Printed, are these, *I bequeath to Madam de Fontpertuis, all that may accrue to me, as well Principal as Interest, from the Duke of Holstein, for the Purchase he made of the Lands we sold him in common, situate in the Island of Nordstrand; by Contract Sign'd and Deliver'd in the Presence of Boucher and Lorimier, Notaries at the Chatelet of Paris the 18th or 20th of November, 1678.*

L. But why did not *Jansenius's* Champions actually settle themselves at *Nordstrand*?

D. That Establishment had great Inconveniencies; but the greatest of all was, that these Gentlemen, by establishing themselves in the *North*, must have given up the Thoughts of establishing their Doctrine in *France*; whereupon it was resolved, that for the sake of Truth they should Dissemble and Act, as if they acknowledg'd the Churches Authority, till they were in a Condition to throw it off openly.

Jansenius's Disciples make only an outward Shew of acknowledging the Authority of the Holy See.

L. All these Matters are terrible Misfortunes both for the Church in general, which is ravaged by her Secret Enemies, and for such in particular as depend upon these People, and hearken to them, without knowing them; but withal is it certain, that these Gentlemen
make

make only a Shew of acknowledging the Churches Authority?

D. Have a little Patience. We see in the Journal of *St. Amour* (one of the Deputies sent to *Rome* to defend *Jansenius's* Doctrine) that before the Censure of the five Propositions, those Gentlemen affirmed that *Truth was there ill us'd*, and that in the Congregations they branded with *Herésie* the Consultors, who were their best Friends, *when they were advancing their best Proofs in behalf of the Propositions*. When the Censure was pass'd, the same Journal acquaints us, that these Gentlemen imputed it all to *Ignorance, Partiality and Passion*.

No Complaint is made there, that *Rome* charg'd *Jansenius* with what he never said, or that the Propositions were understood in a Sense different from the Author's Meaning. The Managers only complain'd that what they look'd upon as Truths, *Rome* thro' Ignorance, Partiality and Passion censur'd as Heresies. 'Tis therefore evident from their own Mouths, that the Church, by condemning the true Propositions, truly condemn'd what they maintain'd, and consequently *Jansenius's* own Opinions. They, notwithstanding, go on and maintain them still; therefore they don't Sincerely own the Churches Authority.

Upon this occasion they tell a Story which is very particular. Just after the Condemnation of the Five Propositions at *Rome*, *Mr. Arnaud* and some other Leading and Principal

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pal Men of the Party being met, took into Consideration what was best to be done in that Troublesome Conjuncture. Mr. *Arnaud* let every one speak his Mind upon the Point, and Opinions were divided.

Some were for submitting to the Decision of *Rome*, and forsaking the Doctrine of *Jansenius*; others, on the contrary, were for still defending the Doctrine, and appealing from the Sentence of *Rome* to the next General Council. Both Parties (as you see) suppos'd *Jansenius's* Doctrine really condemn'd; and Mr. *Arnaud* had no thought of saying the contrary. But not finding in his Heart either to abandon *Jansenius's* Doctrine, or to run the Risque of maintaining it in spite of the Condemnation, he bethought himself of a Third Expedient, which was, to distinguish the *Right* and *Fact*, and affirm, that the Five Propositions were legally condemn'd in one particular Sense, but that the Sense condemn'd in the Five Propositions, was not the Sense of *Jansenius's* Book, as the Pope had declar'd, thro' an Error in *Fact*; from this Hold, said Mr. *Arnauld*, they can never force us, and his Authority drew in the whole Assembly to his Opinion; whereupon they resolv'd still to defend *Jansenius's* Doctrine in spite of the Churches Censure, but without to maintain that, what she condemn'd, was not the true Sentiments of *Jansenius*.

L. This Fact proves a great deal, if it be true.

D. 'Tis

D. 'Tis Attested by several very creditable Witnesses who heard it related by a Person of Honour, that had been present at the Assembly aforesaid; the Person was Mr. Robert, Doctor of Sorbon, and Brother to Mr. Robert, Councillor and Clark of the Parliament of Paris; he had been brought up at Port-Royal, and must have been a Person very far let in to their Opinions and Interests, seeing he was admitted into such a Debate; but having there been a Witness of Mr. Arnauld's Disingenuity, and the little Respect he bore to the Decrees of the Church, he renounc'd so dangerous a Cabal, and ever afterwards went upon Surer Grounds in the choice of Friends and Opinions.

By this Instance of Mr. Robert, 'tis plain, that had *Jansenius's* Disciples declar'd their true Opinions, about the Churches Authority, they would have found themselves abandoned by a great Number of their Creatures, whom they impos'd upon by their distinction of Fact and Right, and by saying that the Church had mistaken that for *Jansenius's* Doctrine, which he never Taught.

Men of Learning publicly renounce Jansenius's Doctrine upon it's Condemnation.

L. But amongst the Profess'd Abettors of this Doctrine, did none of 'em Abjure it upon its being condemn'd?

D. Father

D. Father *Thomassin*, Oratorian, a Man truly Eminent for his Piety and Learning, had declared himself, in his Conversations, for *Jansenius's* Doctrine; but upon its being condemn'd, he sought after all such Persons as he might have influenc'd with his Sentiments, and declar'd to them he had been in an Error. Father *Wadding*, one of the Consultors in the Congregation, maintain'd the Propositions to the last; but as soon as he saw them condemn'd, he retracted all he had advanced in their Defence. Abbot *du Bourzeis*, so Celebrated amongst the Party, and who had publish'd so many Works in favour of the Propositions, did also Abjure them.

L. This Father *Wadding*, and Abbot *du Bourzeis*, who were Principal Actors in the Cause of *Jansenius*, and yet own'd his Doctrine condemn'd, give a shrewd Suspicion of their Brethren's Disingenuity, who maintain that it was not understood; but these Gentlemens true Sentiments are but too apparent. After all, they need but grant, that the Popes have condemned the Doctrine of *Jansenius*, and so appeal to the next General Council.

Whether or no, in good Earnest, Jansenius's Disciples appeal from their Sentence to the next General Council.

D. I perceive you have heard some-body speak to this Effect: And indeed it appears,
they

they have really such a Design. For after having own'd a Million of times, that the *Pope's Bulls* about the Five Propositions, publish'd and receiv'd as they have been in the Church, are Rules of Faith in regard of what they really condemn; now, taking a contrary way, they both by word of Mouth and Writings, clearly enough insinuate, that those *Bulls* were, properly speaking, receiv'd and examin'd no where but in *France*, and that the same must be done in every Kingdom, to make them be look'd upon as Decrees of the Church. But in case these Gentlemen make this Step, and proceed to demand a Council, their Design can only be to gain time, but not to submit to it. An evident proof of their Disposition in this Point, is, the Contempt they openly shew for the Decrees of the Council of *Trent*.

L. Durst they open their Minds so far?

D. You shall be Judge. 'Tis certain, according to *Jansenius's* Disciples, that the Priest in Confession, does never remit the Sin, but only declare it Forgiven: Upon this Point they speak their Minds freely, and it is clearly proved by the new Discipline in the Administration of Penance, which they Practise and would Establish in the Church. Now nothing is more expressly defin'd by this Council, than the Power given by Jesus Christ to Priests for the Remission of Sin.

Besides, the *Sieur de Wit*, a Man distinguish'd amongst *Jansenius's* Disciples by his Actions and Writings, giving Mr. *Arnauld*

an Account of his Sentiments about Penance, affirms in exprefs Words : That in the Primitive Church there was no other Sacrament of Penance but publick Penance; and that this Sacrament was only necessary for the expiation of some certain Mortal Sins, and not all; which is the Doctrine directly condemn'd in the 6th, 7th, and 8th Canons of the Council of *Trent*, about Penance.

L. Perhaps, neither *Mr. Arnauld*, nor any other of *St. Austin's* Disciples, did approve of *de Wit's* Opinions.

D. The Letter, wherein he opens his Mind about 'em to *Mr. Arnauld*, was publish'd in the Tryal of Father *Quesnel*, Printed at *Brussels* in the Year 1704, and in the Abstract of this Tryal Printed in the Year 1707, bearing Title *Suite du veritable esprit des nouveaux Disciples de St. Augustin*. Had these Gentlemen any regard for the Authority of the Council of *Trent*, they would scarce suffer amongst 'em a Man that flies in the Face of it, without requiring of him a Retraction, to clear both himself and them in the Eyes of the Publick. Whereas the *Sieur de Wit* keeps still his Rank amongst these New Disciples of *St. Austin*; and hitherto there has appeared no Retraction of his Opinions about Penance. But *Jansenius's* Disciples, by so openly rejecting the Council of *Trent*, do but act pursuant to the Notions of the Abbot *St. Cyran*, their Founder in *France*.

Abbot

Abbot St. Cyran, Founder of Jansenism in France, rejected the Council of Trent.

L. I understood these Gentlemen acknowledged Mr. *Arnauld* for their first Master, after *Jansenius*.

D. They owe even Mr. *Arnauld* himself to *John du Vergier de Hauranne*, Famous by the Name of the Abbot St. Cyran, Friend, Confident, Adviser and Fellow-Labourer with *Jansenists*, for the Establishment of the New Doctrine. They came acquainted at *Bayonne*, whereof the *Sieur de Vergier* was Native. They pass'd there Three Years together, and probably there drew up the Scheme of the New Church, which was continually in the Mouth of St. Cyran, and which he designed to build upon the Ruins of the present. Their Friendship continued to the Last; they acted by Concert, and with the same Designs. *Jansenius* writ his Book call'd *Augustinus*, in *Flanders*, and the Abbot St. Cyran disposed every thing in *France* for its Reception, according to the Partition they agreed upon between themselves. *Jansenius* was to establish the Doctrinal Part of the New Church, and St. Cyran, by his Spiritual Books, Conferences, and Directions, to settle the Discipline.

L. If this be true, instead of disputing with the *Jansenists* about Fact and Right, I
with

with People would think in good Earnest of rooting them out, as the common Plague of Church and State.

D. The Disease is much more certain, than the Remedy is easie. No Body proclaims himself a Jansenist. 'Tis a knot of caballing People, that skulk, 'till they are in a Condition of throwing off the Mask, and able to support their pernicious Designs with open force. But this is not the Business at present. I told you that these Gentlemen had learnt of their Master, *St. Cyran*, to undervalue the Council of *Trent*: Behold his Sentiments, from his own Words, such as he has been heard to speak.

“ God has given me, and does still give
 “ me great Lights; he has given me to under-
 “ stand, that the Church is no more: No,
 “ the Church is no more. God has given
 “ me to understand, that for above these five
 “ or six Hundred Years, the Church is no
 “ more. Before *that* the Church was like a
 “ great River, and the Waters were clear;
 “ but at present, that which seems to be the
 “ Church, is nothing but Mud. The Bed
 “ of this River is still the same, but the
 “ Waters are no longer the same. Jesus
 “ Christ built his Church upon a Rock; but
 “ there is a Time for building, and a Time
 “ for pulling down. She was his Spouse,
 “ but now she is a Harlot and Prostitute;
 “ wherefore he has turn'd her off, and will
 “ have another substituted in her Place, that
 “ shall be Faithful. . . . *Calvin* had not
 “ so

“ so ill a Cause, but he defended it ill, *Bene
 “ sensit, male Locutus est* . . . tell me not
 “ then of this Council, [*viz.* the Council
 “ of *Trent*] it was a Council of the Pope,
 “ and School-Divines, where there was
 “ nothing but Intrigues and Cabals. . . .

L. But who heard *St. Cyran* talk in this manner?

D. That pious Person *Mr. Vincent*, Founder of the Congregation of *St. Lazarus*, who left it in Writing, and whose Memoirs were inserted in his Life, by *Mr. Abelly*, Bishop of *Rhodes*, and attested for true by the Superiors of the Congregation.

L. The Authority is of great weight.

D. 'Tis not the only one: For the late King having caus'd the Abbot *St. Cyran* to be taken into Custody, as a Person that taught dangerous Doctrine; cognizance was taken of the Thing in a juridical Manner: And Abbot *de Prieres*, amongst others, who had frequent Conversations with him at *Maubuisson*, being question'd about what he had heard him say, relates almost Word for Word, in his Deposition, what we have reported from the Memoirs written by *Mr. Vincent's* own Hand. The Bishop of *Langres* obtain'd not to be question'd in the usual Form; but in the Declaration he made instead of it, he affirm'd, that Abbot *St. Cyran* did not hold the Council of *Trent* for a true Council.

In fine, *Mr. de Bellegarde*, Archbishop of *Lens*, being upon his Death-Bed, and dicta-

ting

ting to Mr. Renty, his Sentiments concerning Abbot St. Cyran, and his Disciples, in order to have them sent up to *Rome*, he therein declares, amongst other Things, *That he had been inform'd by several creditable Persons, that the Sieur St. Cyran spoke of the Assembly of the Trent Council, only as of a Politick Convention, and as no ways a true Council.*

L. Further Evidence against Abbot St. Cyran is superfluous.

D. St. Cyran himself expressly confirms it, in one of his own Letters to a Gentleman of the first Quality. There he receives no Truths, but what he has learnt from the Church of the twelve first Centuries; and such, says he as the Church of the following Ages never taught; but, as he, in express Terms affirms, at this Day are oppress'd by the Injustice of Mankind. All Doctrine else, and consequently that of the Church in the 16th Century, assembled in the Council of *Trent*, must be false, according to him. Here then is a Church to be overthrown, viz. that of the five last Ages, and another to be rebuilt, viz. the Church of the twelve first Centuries. See St. Cyran's own Words:

I have sufficiently intimated to you, that had I been at liberty, I should have carried Matters a great deal farther, and have pointed out to you some other Truths, which are detain'd as Captives to the Injustice of Mankind My Lord, I say no more, because

D I

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I am sensible, that Discretion is a Salt that seasons Truth, as well as Virtues: 'Tis enough that I profess to know nothing, but what the Church of the twelve first Centuries taught me; that I have been conversant with every Age, and have confer'd with all the great Successors of the Apostles, to receive their Instructions, and mix nothing of my own Sense with the Sense of the Holy Ghost instructing us, thro' Jesus Christ. For all other Doctrine is false, and capable of corrupting our Manners, and the general disorder of Christians can be imputed to nothing else.

Abbot St. Cyran would have form'd a new Church.

L. 'Tis clear, that Abbot St. Cyran would not hearken to the present Church: The Consequence of this is, that like Luther and Calvin, he must set up for a Legislator, and preach a new Religion.

D. He actually preach'd this new Religion to Mr. Vincent, and Abbot de Prieres; and it was by this he so plainly discovered himself; but all did not reject this new Law as they did. "You write to me, says la Mere

Delage, Nun of the Visitation Let. 18. " on at Poitiers, not to go Nov. with- " about changing our House, out naming " 'till after maturely consulting the Year. " with God, and such Persons " as follow the Ordinances of

" the

" the NEW LAW. I beseech
 " you, Father, says she another time, to be
 " so charitable as to beg for me of our Lord
 " the Grace to know, and always
 " follow his Will, and the Max- Let. 2.
 " ims of the NEW LAW. Nov. with-
 You see they were preaching up out date
 a New Law, and that they did it of the Year.
 with Success.

L. But when these Mysteries of Iniquity were laid open by the juridical Information given in against St. Cyran, did Jansenius's Disciples still own him for their Master?

D. They look upon him to this Day as a Saint; they keep and religiously worship his Picture. Their Devotees, both Men and Women, have his Life in Manuscript, and read it as of a Confessor of Jesus Christ; in short, they have honoured his Tomb with this Epitaph, thus faithfully translated. *Here lies John du Vergier de Hauranne, Abbot of St. Cyran, a Man, (which is rare to be found) both of profound Erudition and Humility; extremely well vers'd in the Knowledge of the Traditions of our Forefathers, and the Primitive Truth, whereof he was a great Lover, as well as of the Unity of the Church. He died the 11th of October, in the Year of our Lord 1643, Aged 62, to the great Grief of all the Clergy of France, and all good Men, whilst he was writing for the Catholick Church, to which he was entirely devoted, against the Heresies of our Times. At the Bottom of the Epitaph is to be read, Truth, Charity,*

Humility; Virtues (according to St. *Cyran's* Disciples) that made up his particular Character. Over it on one Side is seen, **NON ERIT TIBI DEUS RECENS**, *Thou shalt not have a New God*; and on the other, **NON ERIT TIBI VERITAS RECENS**, *Thou shalt not own a New Truth*. 'Tis plain these New Truths, to be rejected, are the Doctrine of the Church at this Day; for since the last Five Hundred Years, the Church is now no more the Spouse of Jesus Christ, according to St. *Cyran*, she's become a Prostitute to Errour.

Whether Jansenius had the same Opinion of the Modern Church.

L. You said that St. *Cyran* was the Confident, Counsellor, and Fellow-Labourer with *Jansenius*. Were they both of the same Opinion?

D. The Holy See spar'd the Person of this Bishop, and was contented with condemning his Doctrine; but there is all room to believe, that his and St. *Cyran's* Opinion of the Church was the same.

For 'tis visible, by his Letters to this Abbot, that they had both the same Designs and Prospects, in regard of Religion, and that herein they acted by Concert. Besides, the strict Friendship that was between 'em, makes People naturally

Verit Esprit.
2d Edit. pag.
340.

turally judge, that St. *Cyran* did not conceal his private Opinions from *Jansenius*, nor *Jansenius* his from him. Would St. *Cyran* not dare to tell *Jansenius* what he told Mr. *Vincent*, and Abbot *de Prieres*, that the true Church was no more, and that the Church now in being, was but a Prostitute, and to be turn'd out of Doors? 'Tis scarce credible, that *Jansenius* could be Ignorant of these Opinions of St. *Cyran*, nor can we suppose he could be averse to them, seeing their Friendship and Intimacy continu'd 'till Death.

L. After all, this is nothing but an Inference.

D. Here's something more than an Inference: *Jansenius*'s first Maxim in his Book is, that St. *Austin*'s Doctrine about Grace was adopted by the Church, as the Catholick Doctrine. After which, protesting that he says nothing of his own Head, he sets himself, throughout the whole Work, to discover that, which he pretends to be the pure Doctrine of the Holy Bishop. This is the whole Plan of his *Augustinus*, and the reason of the Name it bears. The Bishop of *Ypres*, in discovering what he calls St. *Austin*'s Doctrine, affirms roundly in several Places, and especially in the last Chapter of the Preliminary Book, to his second Volume; that for these Five Hundred Years, the Divines of the Catholick Schools had abandon'd him: Upon which is form'd this Argument. According to *Jansenius*, St. *Au-*

stin's Doctrine about Grace is the only Catholick Doctrine; affirming then, as he does, that all the School-Divines have forsaken *St. Austin's* Doctrine about Grace, these Five Hundred Years; he must necessarily grant, that the Church must have been in an Error, about that Matter, these Five Hundred Years. For the Faithful do but know and believe, about religious Matters, what they are taught by their Pastors. Pastors again, on their Side, only teach what they have from the Schools; therefore, when the Catholick Schools are generally in an Error, 'tis a necessary Consequence, that both Pastors and People must be so too. The Council of *Trent*, which is compris'd in these Five Hundred Years, was only compos'd of Bishops and Divines brought up in these Schools, and according to *Jansenius*, the Schools had then abandon'd *St. Austin's* Doctrine. Is not this equivalent to that Saying of *St. Cyran*, *Tell me no more of this Council, 'tis but a Council of School Divines*. To speak properly then, there is no difference between *Jansenius* and *St. Cyran*, but in the Manner of explaining themselves. Since these last Five Hundred Years, says *St. Cyran*, the Church is become a Prostitute to Error; since these last Five Hundred Years, says *Jansenius*, all the Catholick Churches have forsaken the Orthodox Doctrine about Grace: This, as we have seen, is the same thing at the Bottom; but only

only St. Cyran says clearly and directly, what *Jansenius* says indirectly.

Jansenius's Letters to St. Cyran shew, that they both believed the Modern Church corrupted in its Doctrine.

L. Why Yes; for St. Cyran speaks his Mind only in private Discourses and Letters; whereas *Jansenius* speaking in Print, and consequently to all the World, is tied up to be more upon his Guard.

D. 'Tis true, he is less upon his Guard in his Letters, where it is plain to see, that he believ'd all the School Divines, and even St. Thomas himself, in an Error; that he apprehended his private Opinions would come to Light too early; that he makes no account of the Holy See's Authority, whose Decrees, even tho' receiv'd by the Church, he attributes to the Artifice of Satan; that he expects to be condemn'd at Rome, and yet persists in his Opinions; to conclude, that he takes it into his Head to form a Party to oppose the Decisions of the Holy See, and above all Things seeks for a Community to embrace his Doctrine.

L. Is all this clearly made out in *Jansenius's Letters*?

D. I will read you some Parts of 'em, by which you may judge of the rest. *I firmly hold, says Jansenius* Let. 16. to St. Cyran, that next to Here-

ticks, no People in the World have more corrupted Divinity than the Bawlers of the Schools, that you are aware of ; Which, if it were to be reform'd according to the Primitive Stile, which is that of Truth, modern Divinity would not have, in the greatest part of it, any Appearance of Divinity. So far I dare affirm, to have discovered by unshaken Principles, that should both the Schools of the Jesuits and Dominicans dispute to their Wits end, pursuing the Tracks they are enter'd into, they will do nothing, but go each of 'em much more astray, being a Hundred Miles wide of the Truth. . . . I am a little disgusted with St. Thomas, after having tasted St. Austin.

L. 'Tis manifest, that *Jansenius's* Disciples don't deal ingenuously ; or that they have abandon'd their Master, when they make Profession only to teach the Doctrine of the *Thomists*.

D. 'Tis manifest also, and 'tis what I was to make out in the first Place by *Jansenius's* Letters, that all the School-Divines are in an Error, according to *Jansenius*, being, as he says, a *Hundred Miles wide of the Truth*. Let us now see how industriously he conceals his own Opinions.

Secretum meum mihi, says he,
 Let. 25. speaking of his Book and Doctrine : *Secretum meum mihi*, occultè propter metum Judæorum. . . . I dare
 tell no Body, what I think, pursuant to St. Austin's Principles,
 Let. 16. about

about Grace and Predestination. . . . This Study has intirely made me lose the Ambition, I might otherwise have had, for a Chair in the University, being pretty well satisfied, that I must either hold my Tongue in it, or run a risque by speaking.

L. *Jansenius* must, like *St. Cyran*, have believ'd the Church in an Error, since he was afraid of speaking the Truth in it.

D. Hear him upon the Apostolical Constitutions, which the Church has receiv'd. 'Tis not without the contrivance of the Devil, that this Obstacle of *Michael Baius's* Condemnation has been procured, to the end, that whosoever would destroy the New Doctrine about Grace, in order to restore the Primitive, should appear to impugn the Decisions of the See Apostolick. These are *Jansenius's* own Words, in a very authentick Manuscript still forth-coming. I am surpris'd, says he again in one of his Letters, that our Neighbour *Conrius* (an *Irish* Cordelier, condemned at *Rome*) troubles himself about nothing but the Power beyond the Mountains, which I look upon as a very small Matter. To look upon the Power of the See Apostolick as a very small Matter, and to father its Bulls, receiv'd by the Church, upon the contrivance of the Devil, is clearly to act as an Innovator, and to own no Judge of his Opinions.

L. It appears indeed, that *Jansenius* expected to be condemn'd, and that he was determin'd not to submit.

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D. He

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D. He plainly gives us to understand so by his Words, *I dare not tell any*
Let. 16. *Body what I think about St. Austin's Principles, for fear of being serv'd the same Trick at Rome as others have been, before all Matters are ripe and in their proper Season.* Jansenius does not barely apprehend they should play him a Trick at Rome, and condemn him, as they did *Baius*. 'Tis not this disturbs him, but he fears they should do it *before Matters were ripe, and in their proper Season*: That is to say, before he had form'd a Conspiracy in the Church, strong enough to cope with the Holy See.

He would be glad indeed not to be obliged to carry Matters so far, and to bring Rome over to his Opinion; but despairing of this, he is persuaded that he can never establish it, without forming the Conspiracy I speak of: *Desperatâ viâ transalpinâ. . . . Negocium istud finiri non posse nisi conspiratione multorum*; which are the proper Terms of his One and Twentieth Letter, written in *Latin*.

Measures concerted between Jansenius and St. Cyran to reform the Church.

L. St. Cyran, as we have seen, bestir'd himself in *France* to form this Conspiracy.

D. *Jar-*

* *D. Jansenius* gives him Joy of it in these Terms. I am glad you begin to manage Persons so well for the Spiritual Concern, (viz. *Augustinus*) for I am sensible that it is very necessary, as well as highly prudent, to steer the Boat. I am overjoy'd (says he elsewhere) that the *Affair of Pilmot*, (another Party-Name of *Augustinus*) advances so well underhand ; which is an Argument that God watches over it. For this Disposition of several People towards the Truth, or rather this Uneasiness occasion'd by not finding it out, is of great Importance to make them embrace it, like Food to famish'd Persons.

Let. 21.

Let. 27.

Jansenius was wonderfully desirous that some Community should espouse his Opinions ; Such People (says he) are unaccountable when they engage in a Cause ; and I conclude from hence, it would be no small matter, if *Pilmot* were back'd by some such Congregation ; for being once embark'd, they keep no Measures.

Let. 53.

L. Jansenius stood in need of such resolute Persons to make Head against the Powers he had to struggle with.

D. The Community *Jansenius* was in quest of, he thought *St. Cyran* had found out for him, and he signifies his Joy to him about it ; I am overjoy'd at the good Disposition of *Semir*, (General of the *Oratorians*) and his People,

Let. 28.

People, towards the Affair of Pilmot, and it must be Fomented. St. Cyran indeed set himself to Work with all his Might, to cherish *Semir*, and his People. *Jansenius* on his Side endeavoured to get them footing in *Flanders*; and they had Designs upon 'em suitable to that End; whereunto he was resolv'd to make 'em Instrumental.

They tell me from Brussels (says Let. 60. he to St. Cyran) that the three Fathers are arriv'd, and were receiv'd by the Infanta, and Archbishop, with Expressions of much Content, and that their modest Deportment was very agreeable to him. A House will be provided at the Place you know of. I have intimated, that it will be proper to find them, if possible, a Place in the middle of the University, without giving any Reason for it; for I design to make all the Youth fall by degrees into their Hands.

L. I remember to have heard, that *Jansenius* concluded his Book with a Submission of Judgment to the Holy See. How does this hang together with all you have been Saying? Did *Jansenius*, at the end of his Book, change his Opinion, and think the Power of *Rome* signified something?

D. 'Tis his Disciples Business to make him consistent with himself. If they will have it, that upon his Death Bed he chang'd his Opinion about the See Apostolick's Authority, I will be of their Opinion; but then let them follow his Example. If *Jansenius* submitted his Book to the Judgment of the Holy

Holy See, without renouncing the Opinions we know he had in regard of it; his Submission is fraudulent, and he has only added Disingenuity to his Error and Disobedience.

But leaving to God's Judgment the Knowledge of what Opinions *Jansenius* died in, we may be certain, that during his Life, he, as well as *St. Cyran*, believ'd the Modern Church tainted in its Doctrine. I was therefore in the right to tell you, that their Disciples, by maintaining Articles, she had evidently condemn'd, follow'd in this, as well as the rest, the Footsteps of their first Masters.

L. But what Charms can their Doctrine have to draw People to it, even in despite of the Church's Authority? Their Doctrine about Predestination and Grace shocks Reason, and evidently overthrows all the Notions we have of the Justice and Goodness of God. Were these Gentlemen Libertines by Profession, I should say they sought to countenance their Crimes by their Opinions; but tho' the greatest Part amongst them is far from being very reform'd, as they would appear, yet generally they are not dissolute Persons; nay, many are outwardly of a very edifying Behaviour.

D. What you affirm of *Jansenius's* Disciples, may be said also of many of the first Disciples of *Calvin*, and yet they forsook the Church to follow that Arch-Heretick, whose Doctrine about Liberty, Predestination

tion and Grace, was in the Bottom the same with that of *Jansenius*.

What Jansenius agrees with Calvin in, about Predestination and Grace and in what he differs from him.

L. This is a new Surprise upon me, that *Jansenius's* Disciples should quit the Church's Authority to embrace the Doctrine of *Calvin*.

D. *Jansenius* and *Calvin* don't speak entirely the same Dialect; nay, they differ something in the Substance of their Doctrine. For Instance, *Calvin* and *Jansenius* teach, that Grace compels us to Good, and in the absence of it, Concupiscence compels us to Evil; but *Calvin* infers from hence, that we have no Liberty.

L. The Inference is very good.

D. *Jansenius* thought this too hard, and chose rather to maintain, that we are Free even whilst we act by Necessity: And this is the Reason why *St. Cyran* said of *Calvin*, *Bene sensit, male Locutus est.*

L. If the Calvinists were only blamable for explaining themselves ill, they ought to have been commanded to explain themselves better, and not have been turn'd out of the Church.

D. The Council of *Trent* was indeed in the wrong, in *St. Cyran's* Opinion. *Jansenius* has also made some Alteration in the Substance

Substance of *Calvin's* Doctrine. This latter pretends, that all God's Commandments are impossible, even to Just Persons, because the Just Person does not observe any one of them without sinning.

L. If the Just Person is always sinning, how is he Just?

D. Hear *Calvin's* whole System: Man, according to him, in the best of his Actions has a spice of Concupiscence, and so violates that Commandment of God, *Thou shalt not Covet*, and really sins. But God, of his infinite Mercy, does not impute this Sin to the Predestinate.

Here then (according to *Calvin*) is a Command in general, which presses on every Action of ones Life, and cannot be complied with in any one; whence it follows, that a Man of the greatest Sanctity does no one Action, not even observes the Law, without Sin. *Jansenius* leaves *Calvin* here; but teaches with him, that every Man, whether Just, or Sinner, that breaks any of God's Commandments in particular, tho' he be necessitated to Evil by Concupiscence, and wants the Grace that is absolutely necessary for him to make Resistance with, sins notwithstanding by breaking the Commandment. Thus in *Jansenius's* System, Man keeps God's Commandments without sinning: But when he does not keep them, he wants that Grace that makes the keeping of them possible to him, and yet sins by breaking them.

L. And

L. And is this Sin laid at his Door ?

D. Doubtless ; and if he dies without Repentance for it, he will be punish'd in Hell eternally.

L. *Jansenius* only lops off from *Calvin's* Doctrine what is least Odious, viz. a Sin unavoidable, but not laid to our Charge by God. What shocks me most, and what I can never reconcile with the Notion of a God, infinitely Good and Just, is a Commandment that is impossible for me to keep ; and that I must be Damn'd eternally if I do not.

D. 'Tis what shock'd the Council of *Trent* also, and occasion'd the following Decree: *Whosoever affirms, Can. 18. that Man, even when justified, and in the State of Grace, cannot keep the Commandments of God, let him be Anathema. Let no one* (says the Chap. 11. Council) *use such temerarious Words, and anathematis'd by the Fathers, that God's Commandments are impossible to a Just Person. For God commands nothing impossible ; but when he commands any thing, he puts you in mind of doing what you can, and of asking what you cannot, and helps you, to the end you may be able.*

L. I don't wonder these Gentlemen reject the Council of *Trent*, that declares so expressly no Precept impossible to a Just Person. But does *Jansenius* soften *Calvin's* Doctrine no way but this?

D. Yes.

D. Yes. He endeavours to soften it also concerning Christ's Death for Man. He agrees with *Calvin*, that Jesus Christ died for the Eternal Salvation of the Predestinate only; but allows what *Calvin* did not, that Jesus Christ died also for some of the Reprobate, tho' he did not die for their Salvation, nor can they be sav'd.

L. But what does Christ's Death avail the Reprobate, if they can't be sav'd?

D. They receive Baptism, they keep God's Commandments for a time, thro' the Grace Christ has merited for 'em, and when this Grace is at an end, God gives them no more, and so they Sin and are damn'd. The Reprobate had once the Advantage of being Just, and this is the Fruit of Christ's Death.

L. Are these Reprobates really Just?

D. In *Calvin's* System they are only so in Appearance; and tho' they partake the outward Signs of the Sacraments, Christ's Merits are never applied to them. In *Jansenius's* System these Reprobates are really justified by Baptism, keep really God's Law, live in Innocence, love God, are belov'd of God, and in short are Just.

L. How then does God abandon them, without their doing any thing to render them unworthy of his Goodness? How does he, whilst they still Love him, treat 'em all of a sudden like Enemies, driving them to the Necessity of sinning and being damn'd, by withdrawing his Grace?

D. Why,

D. Why, says *Jansenius*, the Time of Grace for them is expir'd.

L. I conceive well enough that the Time of Grace may be expir'd for a Sinner who has long abus'd it. But that God should have no more Grace in store for one that has been always Faithful to him, for one that loves him, and is lov'd by him; and should as it were in cold Blood, look on and see him Damn himself for ever, without giving him the necessary Helps for Salvation, is what I cannot comprehend, and what seems to me altogether unworthy of God.

D. God's Deportment in regard of these Reprobates, is the effect of Original Sin, which vested him in a Right to hate them for all Eternity. 'Tis still a Favour that God does 'em, to rank 'em in the Number of his Friends for some time.

L. I understand you: God in Baptism remits unto these Reprobates Original Sin, or rather remits it only for a Time. This is as if he should tell them, I have Right to hate you for the Sin of your First Parent, and am contented to quit this Right for ten, twenty, or thirty Years; during this Time you shall be of the Number of my Children, and I will love you; but these being over, I will resume my Right, then I will refuse you my Grace; and you not being able to abstain from doing ill, I will damn you for it. Again, I say nothing seems more unworthy of God than this way of dealing,
and

and the Heart must be the worst in the World to fasten such Sentiments upon him.

D. St. *Austin* was none of these ; who affirms, that † *God abandons none but them he is abandon'd by* : Who says to God, * *No one looses thee, but he that forsakes thee*. And this is what the Council of *Trent* fairly declared in these Terms ; ‡ *God does not abandon such as he has once justified thro' his Grace, if they do not abandon him first*.

To conclude, this is all the difference *Jansenius* has made between his Doctrine and *Calvin's*, in regard of the Five Propositions.

L. He had done as well, if he had made no difference at all : For I find less difficulty to maintain with *Calvin*, that Man is no longer Free, than to hold with *Jansenius* that Man is Free, when acting by Necessity : I should rather say with *Calvin*, that Jesus Christ did not die at all for the Reprobate ; than to consider God taking some into Favour, to forsake 'em afterwards without any Cause, and without any Fault on their Side.

But to return to the Question I asked you, what could induce *Jansenius's* Disciples to hold a Doctrine so horrible in it self, and anathematis'd in their Master's Book, and in *Calvin's* ?

D. That

† Lib. de Nat. & Gr. c. 26. * Conf. l. 4. c. 9. ‡ Sess. 6. c. 13.

D. That which is the Source of all Heresies; Pride in the Ringleaders; Prepossession in the Disciples, and the love of Novelty in both.

L. After all, they must in some Measure believe they defend the Truth, and how can such monstrous wicked Opinions so often condemn'd as such, have any resemblance of Truth?

Janfenius, and his Disciples, in vain seek shelter in St. Austin's Doctrine.

D. All the Janfenists, who are any ways well meaning, ground themselves upon the pretended Authority of *St. Austin*, and thus they reason upon it. *Janfenius* teaches nothing about Predestination and Grace, but the pure Doctrine of *St. Austin*: now the Church heretofore has adopted *St. Austin's* Doctrine about Predestination and Grace for her own; 'tis therefore the Doctrine of the Church that we maintain, by defending *Janfenius* upon this Point.

L. Who can assure them, that *Janfenius* understood *St. Austin's* Doctrine right?

D. Besides *Janfenius's* own Words for it, they have *Wiclef, Luther, Calvin*, and their Disciples for Vouchers of the same. For these Sectaries pretended to have made the same Discoveries in *St. Austin*, as *Janfenius* pretends to have made, and the Passages they cited out of that Father to this Purpose,

Purpose, are the same the Bishop of *Ypres* produces in his Works, as is demonstrated in the Book, call'd, *The Heresie of Jansenism*. But all Catholick Divines have fully vindicated this Holy Doctor from the Calumny laid upon him: And the *French* Clergy in the Formulary they drew up for the Condemnation of *Jansenius's* Doctrine, and which the *Sorbon* subscribes to, even to this Day, does expressly declare, *That the Doctrine of the Five Propositions is not St. Austin's Doctrine, which Jansenius has expounded wrong, and contrary to the Sense of this Holy Doctor.*

L. *Jansenius's* Disciples should hereupon at least question his right Understanding of *St. Austin*.

D. Altho' most of them have neither read *Jansenius* nor *St. Austin*, they had rather encounter all the Anathema's of the Church, than believe with all Catholick Divines, and the Clergy of *France*, that the Bishop of *Ypres* did not well understand *St. Austin's* Doctrine about Grace.

L. That is as much as to say, that these Gentlemen allow *Jansenius* a sure Light for the understanding *St. Austin*, at the same time that they question the Church's understanding *Jansenius*.

D. To make the Church in some measure amends for what they take from her when she judges of the true Sense of *Jansenius*, they are forc'd to grant it her when she judges of the true Sense of *St. Austin*. For altho'
Jansenius

Jansenius had certainly taught the true Doctrine of *St. Austin*, yet this would not be a sufficient Ground for them to maintain it as the Catholick Doctrine, were it not also sure the Church had declar'd his Doctrine her own. Now how can they be sure the Church has made this Doctrine her own, if she can be deceived in expounding *St. Austin*? Who knows, (say we to these Gentlemen) whether or no the Church has not mistaken *St. Austin's* Doctrine for what was not his Doctrine, as she mistook (according to you) that for *Jansenius's* Doctrine which he never taught? They must therefore allow the Church, when it approves *St. Austin's* Doctrine, the same Lights they refuse her when she condemns *Jansenius*.

L. This is a gross Contradiction.

D. The Contradiction subsists no longer, the Moment we distinguish with *St. Cyrano* two Churches; the Primitive, which was the Spouse of the Holy Ghost; and Modern, which for five Hundred Years has been a Prostitute to Error. But without this *Jansenius's* Disciples will never get out of the Noose. The Church (say we) has pronounced Sentence against the Doctrine of *Jansenius*. Was this precisely thro' an Error in Fact, and for want of Understanding him? Agree then that the Church might approve *St. Austin's* Doctrine thro' an Error in Fact, and for want of understanding him: You are not therefore certain, that *St. Austin's* Doctrine is really avow'd by the Church:

Church: Why then do you preach it up as the sole Catholick Doctrine? If the Church well understood *Jansenius's* Doctrine, and thro' an Error of Right condemn'd it wrongfully, she might also wrongfully approve of *St. Austin's* Doctrine, altho' she understood it right. To this a Jansenist can answer no otherwise than with *St. Cyran*, that the Church which approv'd *St. Austin's* Doctrine was the true Spouse of the Holy Ghost, and could not be deceived; This that has condemn'd *Jansenius's* Doctrine, has in many Ages past been abandon'd to Error, and no wonder it has rejected the Truth. As for the Catholick, convinc'd by Christ's Words, that *the Church is built upon a Rock, and that the Gates of Hell shall not prevail against her*, he affirms it to be the same Church continually guided by the Holy Ghost, which has approv'd *St. Austin's* Doctrine, and condemn'd that of *Jansenius*; but that from hence the Doctrine of *Jansenius* is prov'd to be different from *St. Austin's*.

L. And yet I have seen a very able Man thoroughly convinc'd, that *Jansenius's* Disciples were not in the wrong in this Point, and that certainly the Bishop of *Ypres* did not make *St. Austin* speak otherwise than he spoke in Effect. What should this Person do under this Perswasion?

D. Leave it, and judge better of *St. Austin*.

L. Supposing this Perswasion to be the Effect of long Study, and an exact collationating

onating of *Jansenius* and St. *Austin*; is he still oblig'd to leave it?

D. He could never compare two Texts exactly, and judge as you say.

L. But this Person believes he has done all he ought, to avoid being deceived, and still is convinc'd that St. *Austin's* Doctrine and *Jansenius's* is the same, and this seems to him evident; what must he do?

D. Lay aside his Evidence which is false. For Error can never be truly evident.

L. I grant; this Man believes erroneously that *Jansenius's* Doctrine and St. *Austin's* are the same; But so long as he believes it, is he oblig'd to acquiesce in the Condemnation of *Jansenius*, wherein he believes St. *Austin* to be condemn'd also?

D. Abbot *de Bourzeis* was (as we have said) one of the most ardent Defenders of *Jansenius*, and one of the most celebrated Writers of the Party, before the Five Propositions were condemn'd. After which, a great Minister of State one Day asked him in private, what he thought of Jansenism; to whom he answer'd: I believe *Jansenius's* Opinion really condemn'd by the Church: but I believe also that *Jansenius*, in regard of the condemn'd Propositions, did not dissent from St. *Austin*. Abbot *de Bourzeis* was deceiv'd in this Point, that's certain; but supposing his Error, ought he to acquiesce to the Condemnation of *Jansenius*, which he believ'd at the same time equally to affect St. *Austin*? This is just the Case

Case you propose, wherein Abbot *de Bourzeis* found no difficulty. For as soon as the Propositions were condemn'd, he abjur'd *Jansenius's* Doctrine, and, as he believ'd, *St. Austin's* Doctrine also; to close with the Church's Decrees. In short, *St. Austin* is not my Rule of Faith; 'tis the Church, which being always guided by the Spirit of Truth, was heretofore the Rule of *St. Austin's* Faith, and should be this Day of mine.

L. By sticking to *Jansenius*, so long as I am perswaded he thinks like *St. Austin*, 'tis still the Church that is my Rule of Faith, since she heretofore approv'd *St. Austin*, as at this time she condemns *Jansenius*.

D. Can you seriously take the Church for your Guide if she contradicts her self, and having formerly approv'd *St. Austin*, now condemns him in *Jansenius*? The Moment therefore you hearken to the Church approving *St. Austin's* Doctrine, and are Deaf to her condemning *Jansenius*, you of Necessity distinguish with *St. Cyran*, and our modern Hereticks, two Churches; the Primitive, that could not be deceived; and the Modern, which is no more under the Conduct of the Holy Ghost.

L. But could Abbot *de Bourzeis* seriously take the Church for his Rule, whilst he condemn'd along with her in *Jansenius*, what she had approv'd in *St. Austin*? Then he must distinguish two Churches also, the Primitive that was mistaken by approving *St.*

E

Austin's

Austin's Doctrine, and the Modern that could not mistake in condemning *Jansenius*.

D. Abbot *de Bourzeis*, by condemning with the Church *Jansenius's* Doctrine, and, as he thought, even *St. Austin's* Doctrine itself, was at the same time of Opinion, that the Church had never approv'd of it. And indeed a general Approbation, such as the Church has given to *St. Austin's* Works, is not, as I may say, an absolute Guarantie for every Particular it contains, nor makes every Notion of that Holy Doctor an Article of Faith.

L. The Church then has not precisely own'd, and pass'd into Catholick Truths every thing *St. Austin* says about Grace?

D. No: For had she done this, she must have canonically Examined all *St. Austin's* Books one after another, which I dare say a Council would not go thro' in Four Hundred Years.

L. Why is this Father then stil'd the Doctor of Grace?

D. Because he maintain'd the Necessity and Gratuity of it against the *Pelagians* and besides, for having defended against the *Manichees*, the manner how Grace acts upon the Will without necessitating it.

L. But yet Abbot *de Bourzeis* believ'd *St. Austin* allow'd of a necessitating Grace like *Jansenius*.

D. It was a wrong Notion of his own and an unhappy Remnant of his Prepossession

on for *Jansenius*, whom he would excuse for only following (as he thought) *St. Austin* in a wrong Step. But in short, tho' it be certain, and beyond dispute, that this Holy Doctor was infinitely remote from those Errors *Jansenius* would fasten upon him; after all, 'tis no Article of Faith, nor a Point defin'd by the Church, that *St. Austin* did not teach the Doctrine of *Jansenius*. So Abbot *de Bourzeis* by believing it, did but form a wrong Judgment, erroneous, rash, and injurious to a Holy Doctor, and all Catholick Schools that maintain his Doctrine about Grace, to be absolutely free from Error. But Abbot *de Bourzeis*, who judg'd otherwise, was not therefore an Heretick. No Body but Mr. *Arnauld*, and his Disciples pronounce, that it cannot be believ'd without Heresie, that *St. Austin's* Doctrine is in any part reprehensible.

L. I have indeed heard one of those Gentlemen say, that when *St. Austin* advances a Point of Doctrine, we are to stand by it, without troubling our selves with Popes Bulls deciding the contrary.

D. *Alexander* the VIIIth, by a Decree of December the 7th, 1690, condemn'd the following Proposition; *When a Point of Doctrine is evidently establish'd in St. Austin, it may be absolutely maintain'd and taught, without any regard to Popes Bulls.* This, as you see, is almost in express Terms what the Jansenist told you. *Alexander* the VIIIth then judg'd the Church had Power

to condemn an Opinion of *St. Austin*; therefore he did not judge she had ever universally approv'd all. Now, what *Mr. Arnauld* affirm'd, what the Jansenist told you, and the condemn'd Proposition, make us plainly see the Principle that fixes them all in their Error, and what their Faith turns upon.

I ask 'em then, why do you believe the Commandments are sometimes impossible? 'Tis (say they) because *St. Austin* clearly teaches so. But behold the Popes who condemn this Doctrine by Bulls receiv'd by the Church. When a Point of Doctrine is evidently establish'd in *St. Austin*, it may be maintain'd without regard to Popes Bulls. *St. Austin's* Authority then that teaches carries it, in your Opinion, over the Authority of the Church that condemns. To this you must be driven to answer with *St. Cyrano*, and modern Hereticks, that *St. Austin* teaches the pure Doctrine of the primitive Church, which in his time was sound in her Articles, and the present Church has been for several Ages involved in Error.

Are all Jansenists Hereticks?

L. It seems certain, that amongst the Party, the Chiefs, and those that teach, have been thrown by the Church's Authority, and are consequently Hereticks: But they who follow with them, are they Hereticks too?

D. They

D. There are some who side with them, esteem and praise, and even protect them, thro' default of knowing their real Sentiments. These are not Hereticks, but Abettors of Hereticks. They are of the Party, because they take their Interest to Heart, and espouse the Cause: In short, they side with the Jansenists, but are not Jansenists themselves; because they are not instructed in *Jansenius's* Doctrine, which perhaps they would have a Horror of, if they came to know it. For such as are instructed in *Jansenius's* Doctrine and embrace it, they are both Jansenists and Hereticks indeed.

D. But what if they are perswaded the Church has not truly condemn'd *Jansenius's* Doctrine but on the contrary approved it in *St. Austin's* Works?

D. Notwithstanding their Mistake in that Point, they effectually maintain a condemn'd Doctrine.

Jansenists, whosoever they be, are no longer excusable.

L. They are at least to be excus'd in their Error?

D. And which way, for God's Sake? Is it thro' the Nature of the Doctrine they embrace, which makes God a cruel and unjust Master, at the same time as it makes Man a Libertine? Is it thro' the manner of the preaching of this Doctrine to 'em? 'Tis

preach'd only in the Dark ; dispers'd in the Books of Authors that hide themselves : They dare not expose it in broad Day light : 'Tis shewn only thro' a Cover , disguis'd under ambiguous Expressions, and this in the very Bosom of the Church. This was never the way of preaching the Truth, that appears barefac'd, and freely shews it self for what it is : But Errors have constantly crept in thus. In fine, are People excusable for embracing Jansenism by reason of the Persons Characters that preach'd it?

L. Why not ? Able and Understanding Men, such (for Instance) as *Mr. Arnauld*, easily prevent Mens Minds in Favour of themselves, and it is pardonable to chase such for Guides.

D. This is indeed doing the Preachers of Jansenism great Favour, to compare 'em for Wit and Ability to *Calvin* and his Disciples. Were People therefore to be excus'd for following the Opinions of those Sectaries ?

L. They never supported their Doctrine by the Regularity of their Manners, as the Jansenists do.

D. There were Libertines amongst them, and we have seen such also amongst the Jansenists ; but *Calvin's* Disciples did not shew less Zeal for Reformation of Manners, nor wanted they an exterior Face of Piety any more than the Jansenists.

A true Picture of the Jansenists.

L. In *Calvin's* Disciples there was only an exterior Face of Piety.

D. 'Tis but a false Piety in *Jansenius's* Disciples also; since without Submission to the Church there can be no true Piety. But can this false Piety, at this time of Day, impose upon such as are not willing to be deceiv'd? We see a Sort of People discovering a double Heart upon all Occasions, and always ready to Forswear themselves for the least Interest, by condemning with Imprecations what they look upon as the true Doctrine of the Church; we see 'em shamelessly Affront what is most to be Respected, and slight lawful Powers to extremity; we see 'em let themselves loose, on all Occasions, with the greatest Fury against such as oppose 'em, brand 'em with the blackest Calumnies, and do Justice in nothing to such as do not approve of their Opinions and Conduct. Was there ever true Piety without Humility, Obedience, Charity, and Justice? No, without these Virtues, Fasting and Alms, Prayer, and love of Retreat, for which some Disciples of *Jansenius* are remarkable, can only serve to make 'em Hypocrites.

L. This is a strange Picture of the Jansenists.

D. 'Tis such as is drawn by Popes themselves in their Constitutions and Briefs, and

such as his Holiness has lately describ'd them by, in a Brief to the Catholicks of *Holland*.

“ They affect indeed, says the Holy Father, an exterior Deportment more re-
 “ form'd, and are glad to pass for Doctors
 “ of severe Morals; but every Wise-Man
 “ easily sees their true Notions and Designs
 “ by the application of that certain Rule,
 “ which our Saviour gave us to discern such
 “ as hide themselves under the Cloathing of
 “ Sheep, *You will know them by their Works*.
 “ For to say no more, when we observe so
 “ many Libels as they have Printed about
 “ the present Debate, fill'd with Injuries
 “ and Slanders, Lies and Calumnies,
 “ wherein their Temerity and Contempt of
 “ the Holy See openly appears, and is known
 “ to have given Scandal even to Hereticks
 “ themselves: When we observe, I say,
 “ these Libels, don't we presently discover
 “ that their Authors and Abettors are far
 “ from having the Spirit of God, who is
 “ the God of Peace and not of Dissention;
 “ that they are far from having the true
 “ Charity of Jesus Christ, which they extol
 “ so much with their Voice, and overthrow
 “ by their Actions; that in short they are
 “ very far from the Way of true Humility
 “ and true Obedience, which are the Grounds
 “ of other Virtues.

L. These are personal Accusations; where-
 of the Party will tell you, Popes are no
 Infallible Judges.

D. I own it: But can a well-meaning Catholick call in question the Wisdom and Equity of so many supreme Bishops, as for these Threescore Years have continually used the same Language, when they mention the Abettors of *Jansenius*? So great an Authority should at least render them suspected, and this is enough to make Men Inexcusable, when they abandon themselves blindly to their Conduct. In a word, if we be rash enough to pay no Deference to such as God has appointed for our Guides in Religious Matters; at least, don't let us be so rash as to blindly give up our selves to false Pastors, who have no Commission to instruct us.

L. But suppose it be my own Parish Priest, or my Confessor, that whispers Jansenism, as it may happen; they are commission'd to instruct me, and I should think my self excusable in hearkening to 'em.

D. As at the Birth of Calvinism People were excusable in hearkening to Directors and Pastors that had clos'd with the New Gospel. When therefore your Director or Pastor teaches *Jansenius's* Doctrine, you may look upon them as having their Mission from *Jansenius*, St. *Cyran*, and Mr. *Arnauld*, but not as commission'd by the Vicars of Jesus Christ, who publickly disown them herein, and only regard them as *Shepherds who are Strangers to the Flock, and whose Design is rather to slay the Sheep than tend them*; which are the Popes own Words in the Brief above cited.

L. But very often this Pastor or Director will inspire *Jansenius's* Sentiments into me without speaking any thing of *Jansenius*, or the Disputes that have arisen upon that Subject, so that I shall be a Jansenist without knowing it, and consequently without being Criminal.

D. After all the Noise that *Jansenius* has made in the Church, 'tis impossible to suppose sufficient Ignorance of this Point amongst the Faithful to make 'em downright Jansenists, blamelessly and in good Earnest. But I am perswaded that the Jansenists are so very numerous, for want of instructing themselves by reading Books that would disabuse them, that is, that their Ignorance is not of a Nature to excuse them before God.

L. To read what may disabuse them. . . that may be well for some People that are otherwise provided with sufficient Knowledge, to judge who is right and who wrong; but every Body is not qualified to sound these Matters to the Bottom. How few Women or Men of the World, can come up with a Divine that examines the Passages of *St. Austin*, to shew that Modern Sectaries abuse 'em?

Books proper to disabuse the Faithful about Jansenism.

D. Providence, that watches over the Necessities of the Faithful, has provided in
this

this Point for every Bodies Wants. There are Books, which are only proper to inform Men of Learning. Such are the Works of Father *Annat*, Father *Dechamps's* Book; Father *le Porc's*, &c. But there are others alike Instructive to the Learned and Ignorant, the Collection of Bulls, for Instance, wherein the Juridical Proceedings at *Rome*, and in *France*, about Jansenism, are collected; a Relation of what pass'd upon this Subject in the Assemblies of the *French* Clergy; the Pastoral Instructions of so many great Prelates upon this Point, and in particular those of the Archbishop of *Cambray*; Letters from *Jansenius* to *St. Cyran*; the Progress of Jansenism, wherein is seen the Information made against *St. Cyran*, with divers Letters he both received and writ; the History of the Five Propositions; the Process of Father *Gerberon*, and that of Father *Quesnel*, the Abridgment whereof makes a considerable Part of the *True Spirit of the New Disciples of St. Austin*; all Books authoris'd by lawful Powers, and which discover the Venom of Jansenism, to all that read 'em with a desire to learn; so that such as are Jansenists for want of sufficient Instruction, are so for want of a Will to be instructed. I know that amongst these Gentlemen, 'tis a Law for the Teachers to speak with an Arbitrary Contempt of all that is writ against them, and a Law for the Disciples, to blindly believe them upon their Word. But can

a Law so visibly unjust, excuse those that impose it upon themselves?

L. To have a Horror of Jansenism, instead of taking the Pains to read so much, there needs no more than to hear you for an Hour as I have done; But would it not be abusing your Patience to ask a few more Questions? Are there so many Jansenists as they say?

How numerous and powerful the Faction of the Jansenists is at present.

D. Their Number is great, their Union very strict, their Zeal for the Common Interest very active and fiery; in a word, the Party is powerful.

But you must read upon this Subject two or three Letters of the *Sequel*

Let. 16. of the true Spirit: 'Tis the most curious and best attested Account of the Jansenist Faction that can be wish'd for. You will there be instructed about their Government, their Agents in Courts, their Finances, their Projects for treating with Crown'd Heads.

L. Do you say this to Jest?

D. What I say of these Letters, and what you will see in them, may indeed be a Jest but all is very serious on their Side. 'Tis in good earnest that they raise Money for the publick Occasions; that they send and entertain Agents at *Rome*, *Paris*, and *Madrid*; that Mr. *Arnauld* writes in the Name of

Aus

Austin's Disciples to a Plenipotentiary of his Most Christian Majesty at *Nimwegen*, to conclude with him a Peace or Truce, and that he proposes Terms.

L. This is very capable of raising a Man's Curiosity: But sure these People must take themselves to be very strong, to dare appear thus in a Body. I fancy before long, they will throw off the Mask and declare themselves.

D. They do it already in *Holland*, where the Authority of the *Roman* Church is no longer supported by the Secular Power, and where on the contrary the Secular Power may naturally be inclin'd to with, they would withdraw themselves from the Pope's Obedience. You will find again a large Account of this in the *Sequel of the True Spirit*, and every Particular is grounded upon Pieces that are very Authentick.

Let. 4, 5,
6, 7, 8.

You will see there amongst other Pieces a Resolution of Father *Quesnel*, where pursuant to his Reflections upon the New Testament, which he cites upon this Occasion, he pronounces that the *Sieur Van-Hussen*, Vicar-Apostolick, suspended from his Functions by the Holy See, may exercise them notwithstanding; because, according to Father *Quesnel*, he is unjustly suspended. And it is upon the Plan of this Decision that the Party caus'd to be struck in *Holland* a Famous Medal of the Archbishop of *Sebastie*, where that Prelate, from whom the Pope solemnly
revoked

revoked his Commission of Vicar-Apostolick, actually bears that Quality, which the Legend expressly Remarks to belong to him: **NON SUMIT AUT PONIT HONORES ARBITRIO POPULARIS AURÆ.** *He neither takes upon him, nor quits Honours, as the Mob pleases.*

L. Did the Archbishop of *Sebaste* indeed exercise his Functions of Vicar-Apostolick independent of the Pope?

D. No: But the Party (you see) pretends, that Prelate might do it, and one of their Writers declares aloud, that he wishes, and many others with him, the Archbishop of *Sebaste* would, without any regard to the Decrees of the Holy See, resume the Government of the Mission, from which, according to those Gentlemen, he *Fr. Quesnel* was unjustly put out, *Multi* *B. 160.* *mecum optant ut regiminis clavum resumat.*

The new Church of the Jansenists is almost ready-modell'd in Holland.

L. Is there no Vicar-Apostolick in the place of the Archbishop of *Sebaste*?

D. The Pope had nam'd one who was very much to the liking of the Party, but he lived very few Days. His Holiness has since nam'd another: But the States, whom these Gentlemen have engag'd in their Interest, refuse to receive him. In short it appears they are resolv'd to have a Vicar of the new Sect,

or none at all: That is to say, they are resolv'd to push Affairs to extremity, and throw off the Yoke of *Rome*.

L. But do the Jansenists of *France* join with them in all this?

D. Yes, and 'tis clearly prov'd in the Letters just now mention'd. This Body is in effect animated with the same Spirit, that acts in the different Parts, and sets every Spring in Motion. But when the Jansenists of *Holland* will have set up a Church apart, under the States Protection; their Brethren that are too much streightned elsewhere, will run thither in Crowds to taste the First Fruits of the Liberty, they heretofore would have sought for beyond Seas at *Nordstrand*.

L. Behold the New Law of *St. Cyran* well advanc'd, and his New Church in a great forwardness.

D. Unhappily it is built upon the Ruins of the true Church; the only Pastors that might have maintain'd the Faithful in Union with the Vicar of Jesus Christ, are banish'd *Holland*; and an Infinity of zealous Catholics are going to be the Prey of Wolves in the Sheeps Cloathing.

L. But what sort of Model will these Gentlemen give to their new Church? Will they, for Instance, make a new Pope for themselves, or remain without a Head?

D. A Pope does not at all sute with *Holland*, and on the other side *Jansenius's* Disciples bear Popes too great a Grudge for condemning them so often, not to think of extinguishing that Title.

L. A

L. A Society of People must have some Head.

D. The Jansenists will form their Society upon the Model of the Calvinists, from whom they have borrow'd the Articles of Belief that distinguish them from us : And it is not without Reason I say so. There are certain Proofs that they generally close in Verit. Esprit. Principles with the Famous 2 Edit. *Richerius*, according to whom Let. 20. the Churches Authority was given by God, not to St. Peter, and his Successors, but to the Faithful themselves in Body, who afterwards communicate it to whom they please, and in what measure they please. The Society then of Jansenists believe themselves to have a Right to strip the Pope of his Authority, and to take the Government of themselves into their own Hands, as the Society of Calvinists does.

The two Sects of Jansenists and Calvinists may very likely unite in one Body at last.

L. The two Societies may come at last to make but one.

D. Long ago the Calvinists publicly offer'd the Jansenists to join with them, without requiring them to change their Opinions about Predestination and Grace. The Jansenists on the other Side seem to draw near the

the Calvinists in several other Points: And the Protection they at this Day find from them, to Countenance their throwing off the Yoke of *Rome*, may create a stricter Union. But in the mean while, 'till this Union is perfected, the Jansenists will be to the Calvinists, what the Semi-arians and Semi-pelagians were to the Arians and Pelagians.

L. In what other Points, besides the Doctrine of Grace, do the Jansenists and Calvinists come near?

D. Both believe the Church corrupted in its Doctrine, and only differ about the Date of its Corruption. Confession in their Principles is no Sacrament, but only a Point of Discipline; and some

Verit. Esprit 2 Edit. Let. 23.

of the most Zealous amongst them, are known not to make use of it sometimes in Fifteen Months. One of

these Gentlemen even questions whether they may not Confess themselves to a Calvinist; with so great an indifference they look upon Confession.

Suite du Verit. Esprit. Let. 18. Ibid.

Several admit in the Eucharist no other Change, than the Union of the Substance of Bread, with the Soul of Jesus Christ. This Opinion, published by a Parish Priest of *Caen*, and condemn'd by the Bishop of

Verit. Esprit. 2 Edit. Let. 31.

Bayeux, every way destroys the Belief of Transubstantiation, and of the real Presence, and manifestly falls into the System

System of Calvin. These Gentlemen also will not fail reforming the Church-Office, which one of their Chiefs dared publickly to condemn in the very Front of

Ibid. his Book. We know Mr. *Arnauld*, of his own Authority, made himself a new Breviary.

Let. 27. Publick Prayers will be said as amongst Calvinists, in the Vulgar Tongue; and this Custom

Suite du veritable Esprit. begins to take footing in *France*.

Let. 5. Sacraments will be administred in *French, English, and Dutch*, according to the respective Places where the

Ibid. new Religion shall be received; and these Gentlemen have already made this a publick Practice in *Holland*.

L. Jansenism being such as you represent it, Princes and Powers cannot be too vigilant in ferreting out such as are Infected, and suppressing 'em.

D. Particulars ought not to be less upon their Guard to avoid the Corruption.

How Jansenists may be distinguish'd, before they come to make a separate Body from the Church.

L. How can we know them before they declare their Opinions? For People often come to discover them too late, and after they have been prepossess'd by them.

D. Even for this Reason People can't be too attentive to distinguish the true Pastors from

from the great number of Wolves that look like 'em.

L. Persons of that Character are dextrous in disguising themselves, and it is not always an easie matter to be certain what they are.

D. To believe a Pastor or Director a *Jansenist*, you must be sure he is so; but not to trust your self in his Hands, it is enough to be uncertain whether he be or not. Here then is the Rule I would recommend, upon this Point, to Catholicks: Believe no Man a *Jansenist*, if you have not convincing Proofs; but give up your Conscience to no Body, whom you are not perfectly sure of.

L. I would add to this Rule the Signs by which one might discover a *Jansenist* that conceals himself.

D. You may trace them by their Esteem of, and attache to certain Persons that are notoriously of the Party; by their crying up, and putting into your Hands condemned Books; by the extraordinary Practices that you will see them introduce in the administration of Penance and the Eucharist; by certain Hints that drop from them against the Pope, Bishops, and Prince; by the little Moderation they shew, in speaking of them who most avowedly oppose the Doctrine of *Jansenius*; by the Contempt, or at least Indifference they have for most of the pious and warrantable Practices authoriz'd by the Church; by their industry to lessen Devotion towards our Blessed Lady, and their weakning the force
of

of the *Eucomiums* given her by the Church; by their *Affectation* in preaching up an over-severe *Morality*, and in sighing upon the *Relaxation* of the primitive *Discipline*.

L. To form a Judgment by these Signs, the number of *Jansenists* is very considerable at this Day, and a State may apprehend every thing from a new *Herésie*: 'Tis at the beginning a Fire raked up in the Embers, but may hereafter break out into a great Flame. Histories of *Herésies* furnish us with melancholy Examples hereof, without going very far; what dreadful Devastations has *Calvinism* caus'd amongst us, for almost an Age?

D. Heaven visibly protects us by the Zeal it inspires into the religious Prince that governs us. Long may he Reign for the good of Religion, and may his Royal Posterity imitate, and, if possible, surpass him in his Piety and Concern for the Church.

Addition to the 110th Page, concerning the Archbishop of Sebaste.

The Decree of the Holy See for depriving the Archbishop of *Sebaste* of Christian Burial, and the Prayers of the Faithful. *Wednesday the 14th of Jan. 1711.*

IN the General Congregation of the Holy Roman and Universal Inquisition held in the Convent of *Sancta Maria supra Minervam*, before the most Reverend Lords, my Lords the Cardinals of the Holy Roman Church, specially appointed by the Holy See Apostolick Inquisitors General, throughout all Christendom against the Corruptions of *Herésie*.

Let-

Letters were read from my Lord the Apostolick Nuncio at Cologne, giving an Account, that Peter Code, Lord Archbishop of Sebaste, lay very ill in Holland, not without imminent danger of Death: And that he (the said Nuncio) to remove, if possible, the publick Scandal, which had been rais'd, and did still daily encrease, by the same Archbishop's notorious and long continued Disobedience to so many Apostolical Decrees; had dispatch'd into Holland his Auditor Alexander Borgia, with Letters containing Paternal Admonitions and Exhortations to a Repentance, worthy of a Catholick Archbishop; and that notwithstanding all this he still persisted in his Contumacy: The said Nuncio hereupon addressing himself to the Sacred Congregation, for Directions how to proceed, in case the aforesaid Archbishop shou'd (which God forbid) depart this Life in the same damnable Obstinacy: The same Sacred Congregation, after mature Deliberation upon the Matter, came to this Resolution, on the 30th of Dec. 1710.

That if it so fell out, " That the said Archbishop
" shou'd die or was already dead, without due Repen-
" tance, he be debarr'd of the usual Suffrages, or
" Prayers of all the Faithful of Jesus Christ, as being
" notoriously Disobedient and Refractory to the Aposto-
" lical Decrees and Constitutions; and that he should
" be depriv'd of Ecclesiastical Burial; of which Sentence,
" notice shou'd be given by the said Nuncio of Cologne
" to all the Catholicks dispers'd throughout Holland.
Which Decree being the same Day reported in the usual Audience by the Reverend Father Assessor of the Holy Office to our most Holy Father, Pope CLEMENT XI. his Holiness approv'd and order'd it to be put in Execution.

But whereas the same Sacred Congregation has since been inform'd by other Letters from the same Nuncio, and from several other Hands, of the unfortunate and altogether deplorable Death of the said Archbishop, with-

out any Sign of Repentance for his abovementioned Disobedience, nay even with repeated Opposition and Obstinacy against the fresh and pressing Admonitions of the said Auditor, especially in denying due Subjection to the Apostolical Decrees, and the subscribing the late Constitution against the Jansenian Hereſie of our most H. Father the Pope, which begins *Vineam Domini, &c.* The Vineyard of our Lord, &c. The same Sacred Congregation having again maturely weigh'd this Affair the 14th Day of Jan. 1711, have, not without most sensible Grief of their Eminences, thought fit that the former Decree of the 30th of December, 1710. should be put in Execution, and notify'd by the aforesaid Nuncio to all the Catholicks in Holland, not so much to brand the Memory of the Deceas'd, as for an Example and Admonition to all contumacious and refractory Persons, that being mindful of the dreadful Judgments of God, they may take seasonable Measures for the Salvation of their Souls. All and each of these Things being the same Day in the usual Audience, exhibited to our most Holy Father by the Reverend Father Assessor, His Holiness, as the same Reverend Father Assessor related, was pleas'd to approve both in the whole, and in every parricular, and commanded the same to be accordingly executed.

Joseph Bartolus, Notary of the Holy Roman and Universal Inquisition.

Notwithstanding this Sentence pronounc'd by the Holy See, upon the lamentable Death of the Archbishop of Sebaste, the *Jansenists* have not fail'd to Canonize him in a Dutch Treatise, call'd, *A short Account of the Life and Death of the most Reverend, &c.* Peter Codæus, Archbishop of Sebaste. The Author explains himself in the following manner,

ner, about that Prelate's Obstinacy in rejecting the Decrees of the See Apostolick; "but
 " before the Hour, long desir'd by him, of
 " his Death came on, our generous Pastor
 " was to encounter another Temptation,
 " and bravely make appear his own Innocence. The 3d of *December*, Abbot *Borgia*
 " came to see him on the part of the Nuncio at *Cologne*; and having expressed his
 " great Concern for his Illness, proposed to
 " him three Things: To sign the Formula-
 " ry against *Jansenius*, to approve what was
 " done at *Rome* against himself, and to leave
 " the House of Mr. *Cattus*." This Mr. *Cattus*, in whose House the Archbishop lodg'd, was by Name suspended by the Pope from the Administration of Sacraments, under pain of Excommunication incurr'd by the Fact; and yet it was from him this Prelate received extreme Unction, and the *Viaticum*, as the Account expresses in these Terms: "The 4th
 " of *Nov.* Feast of *St. Charles Baromeus*, being very present to himself, he received
 " with great earnestness the last Oils; and
 " a little after the heavenly Food, his crucified Jesus, from the Hands of the Illu-
 " strious Mr. *Cattus*."

To return to the Resistance, made by the Archbishop to the pious Solicitations of the Nuncio: "It pleas'd God (says the Author)
 " that our Pastor found himself, just at that
 " Time, very little press'd by his Distemper,
 " and consequently in a condition to receive
 " the Nuncio's Envoy, and to answer him

“ as was fitting: being therefore very pre-
 “ sent to himself, and having maturely weigh-
 “ ed every thing; for the Day before the
 “ same Person had propos’d the same mat-
 “ ters, he generously rejected the Proposal-
 “ maker . . . Having therefore surmounted
 “ this last Trial, he thought no more but of
 “ heavenly Things.

Thus speak *Jansenists* in Places, where
 they believe they may speak their Minds
 with freedom. What surprises one, is that
 People, who speak the true Language of
 Schism and Heresie, either will or can pass
 still for Catholicks.

“ In fine (says the Author) the Archbishop
 “ had Death almost upon his Lips when
 “ Mr. *Cattus* said to him: My Lord, do
 “ you still persist in the same Resolution you
 “ have been in hitherto? O! yes, said he with
 “ a strong Voice, and an extraordinary Tran-
 “ sport: I thank God for giving me Faith, I
 “ remain firm to it, I will live and die with
 “ it; *Jesus has given me Proofs that I am one*
 “ *of his Elect.* Such is the Fanaticism that
 the Spirit of Error leads to, thus to flatter
 one self with certainly being of the number
 of the Elect, at the same time that he bears
 the sure Mark of Reprobation, in his re-
 volting against lawful Authority, and in
 his obstinately rejecting the Decrees of the
 Church.



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